

Volume LXXXIII

Number 46

THE CONGREGATIONALIST

Boston Thursday 17 November 1898



"THOU CROWNEST THE YEAR
WITH THY GOODNESS"

THANKSGIVING

A.D. MDCCCXCVIII

SCRIBNER'S FOR 1899

The full, illustrated, announcement of the Magazine, in small book form (cover and decorations by Henry McCarter), will be sent upon application.



COL. THEODORE ROOSEVELT
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COL. THEODORE ROOSEVELT ON THE WAR.

Illustrated by Drawings and Photographs.

ON the entire subject of the Spanish-American war, before, during, and after hostilities, Colonel Roosevelt will write for Scribner's exclusively.

First of all the leader of the Rough Riders, who was already well known as a writer before he became distinguished as a soldier, will tell the picturesque story of the now famous regiment, from the inception of the very original idea to the mustering out of the men at Montauk Point. It will begin in January and run through six numbers.

The numerous illustrations, many of them from photographs taken under the supervision of Colonel Roosevelt for this purpose, closely follow and in the most effective manner illustrate the text.

This will stand as the authoritative history of his regiment as a fighting machine, as well as being a vivid narrative, with numerous anecdotes showing the individual bravery of his men. (Col. Roosevelt's series of articles on the Administrative side of the war will be announced later.)

SHORT STORIES of the sort for which Scribner's is known will be plentiful, including a quite extraordinary tale in a fresh field by RUDYARD KIPPLING. Dr. HENRY VAN DYKE will contribute a group of stories about shooting and life in the woods. Another group, inspired by phases of Western political life, will be by WILLIAM ALLEN WHITE—the first entitled "A Victory for the People."

A SHORT SERIAL STORY BY "Q," "A Ship of Stars," a stirring tale of love and adventure, will run about half the year.

ROBERT LOUIS STEVENSON'S LETTERS.

EDITED BY SIDNEY COLVIN, begin in January and will continue throughout the year, accompanied by facsimiles and illustrations from rare sources. No one of modern times had more literary friends than Stevenson, and these notable letters cover the significant years and events of his life.



ROBERT LOUIS STEVENSON

C. D. GIBSON'S "The Seven Ages of American Woman," and notable drawings by McCARTER, PYLE, PARRISH, PEIXOTTO and WALTER APPLETON CLARK—both black and white and in colors—are included in the Art Plans for '99.

ROBERT GRANT'S SEARCH-LIGHT LETTERS will be essays on human topics. "To a Young Man Wishing to be an American," "To a Young Man or Young Woman in Search of the Ideal," etc.

JOEL CHANDLER HARRIS'S NEW STORIES, illustrated by A. B. FROST, will be called "The Chronicles of Aunt Minervy Ann," but each is a separate tale in itself, just as the different stories of Uncle Remus are.



TROUP H, ROUGH RIDERS

(From "The Story of the Rough Riders," by Theodore Roosevelt.)

RICHARD HARDING DAVIS

will continue to be a prominent and frequent contributor during '99, beginning with the January number, in which he will have a love story having to do with the Spanish war. He will contribute both fiction and special articles, details of which will be announced in full later on in the year.

GEORGE W. CABLE'S "THE ENTOMOLOGIST," illustrated by ALBERT HERTER, will be a short serial love story of New Orleans, among the scenes of his earlier books.



RICHARD HARDING DAVIS

THE SLAVE TRADE IN AMERICA, BY JOHN R. SPEARS, illustrated by WALTER APPLETON CLARK, includes much that will delight those who are fond of stirring adventures and striking details, and will prove a revelation to nearly all of the present generation.

SENATOR HOAR'S REMINISCENCES, illustrated from portraits, facsimiles, etc., will be his political and personal memoirs, dealing with the great public men and events of the past half-century. In "Four National Conventions" he tells of some of the little things that change the destinies of nations. In another paper he writes of Webster, in another of Blaine, in another he repeats verbatim certain memorable conversations with Grant.

MRS. JOHN DREW'S REMINISCENCES.

with an introduction by her son, JOHN DREW, will be full of anecdotes of Macready, the elder Booth, the elder Jefferson, of Fanny Kemble, of the old Bowery Theater, the Old Park Theater, and other noted players and playhouses of the early days of the American stage. Copious illustrations for the work are being secured from rare sources—among them portraits, souvenirs, character sketches, and old miniatures.



THE LATE MRS. JOHN DREW

The Christmas Scribner

The Rt. Hon. Joseph Chamberlain's notable article on America and Colonial Expansion; Richard Harding Davis's vivid war description "In the Rifle Pits"; The Taking of Manila, by Capt. T. Bentley Mott; 16 Pages of Color Illustration, by Maxfield Parrish, for F. J. Stimson's version of "The Rape of the Rhinegold"; An Irish Immigrant Story, by Sarah Orne Jewett; A Fanciful, Humorous Story, by Arthur Colton; A Newspaper Story, by Jesse Lynch Williams; A Mimic War Correspondence, by Robert Louis Stevenson; and many other features, mostly illustrated.

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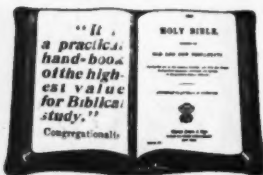
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Volume LXXXIII

Boston Thursday 17 November 1898

Number 46

* The Congregationalist SERVICES *

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No. 21 (Oct.) Why Give to Colleges?
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A STRANGER, stopping for a moment to pay his respects to an aged clergyman in his garden, was handed as he came away a scarlet flower, with this word: "See this salvia; how kind it is for the Creator to give us flowers of such rich color at this stern season of the year." Here is a Thanksgiving thought for us all. Our God is good in nature and providence—the sudden verdure in the desert, the tinted flowers of late autumn or early spring, the tufts of golden fleece floating over a dark sky all show his goodness. So, amid the severest troubles of life, there often come from unexpected sources some word, some incident, some turn of affairs yielding comfort and strength. This is not a happening—it is God's plan. "Unto the upright there ariseth light in the darkness." Evil is in the world, but good goes with it by divine ordering. "Whoso is wise, and will observe these things" will often see flowers of richest hue growing close at hand in the dreariest days of life, and so "they shall understand the loving-kindness of the Lord."

A company of sixty gentlemen dined together in a Boston hotel the other evening. That is no unusual occurrence. The same hostelry witnesses, during the winter season, many similar gatherings of business men, but in this case they assembled not merely to enjoy a dinner but to become newly interested in the cause of foreign missions. From one of their number, who has recently visited a distant country where missions are in successful operation, they learned of the amazing progress of the last few years. There were other addresses designed to lay upon the hearts and consciences, upon the intellect and the push of these business men their responsibility for evangelizing the world. There was little of the conventional missionary appeal. There was no gush or inconsequential moralizing. The meeting was simply designed to show these men, many of whom are successful and prominent in their respective callings, what a glorious thing it is for a man who is making money today to see the world-wide opportunities for his benevolence. That this end was accomplished is shown by the fact that the enthusiasm there generated crystallized in

a few days into a definite and handsome pledge to the American Board. To assemble business men in all our cities and to make them see the part which they may have in the redemption of the world is to dignify the cause of foreign missions and to re-enforce it mightily.

If the office of chaplain is undervalued in the army it is because some of those who have occupied that office have not fulfilled their opportunity. To hold the spiritual leadership of a thousand or more young men is a service to be coveted. It increases their courage and efficiency as soldiers. It adds to their comfort, cultivates their manhood, fosters their highest ambitions. It does much to diminish the evils of camp life, which we elsewhere discuss editorially in this issue. When a regiment gets such a chaplain and comes to know his worth, it cannot spare him. The Fifth Massachusetts has that kind of a chaplain, Rev. E. L. House of the Congregational church, Attleboro. He held the office when war was declared last April. His church released him for the summer. But when autumn came and the regiment was under orders to go to Cuba, Mr. House felt that he must return to his pastorate. He offered his resignation of his chaplaincy, but the colonel in command sent it to headquarters without his approval. The church urged his return, but the parents in Attleboro whose sons are in the regiment wanted him to stay with their boys, and they and their officers refused to let him go. To break away from a loyal church which claimed him, to provide for a wife and young children and face an indefinite future of camp life was not easy. But Mr. House has resigned his pastorate and is with his regiment. We know that some of its officers through his influence have come to be praying men, and that its religious life is deepened and quickened through his presence and teaching. Would that every regiment in our army and every ship in our navy had a chaplain as devoted and beloved.

A letter from a minister puts before us a question which we cannot answer. In various forms we have been asked it a good many times. The question is, Why so many ministers fitted for the larger churches never have an opportunity to preach before them, while other ministers, of no greater and even of less ability, are called to these more important fields? It is true that the ablest men are not always in the most conspicuous places. Here and there a minister climbs above his fellows with unseemly enterprise and holds his position by art and assertiveness not promotive of godliness. It has been intimated to us that *The Congregationalist* has its favorites and brings them to public notice oftener than is fair to their brethren. So far as we can judge our own motives, we know that this charge is not

true. But the success of every faithful minister adds to the influence of the whole denomination. It is for the interest of each one to have his brother seen in the best light which shows him truly. We like to say good things of ministers. We like to hear them say good things of one another. We find that those who expect the best things to be done by their brethren and rejoice in what they are doing usually feel that they themselves are valued above their deserts. And sometimes it seems to us that ministers who believe themselves to be qualified for more important churches do not adequately estimate the importance of the fields which they already occupy.

An illuminating glimpse of the state of mind in which many of our political workers go about their business is given by the Washington correspondent of the *New York Evening Post*. He reports the words of a Pennsylvania politician who, after lamenting the present corruption of his own State, said:

I will tell you what has done more than anything else to debauch American politics. It is this civil service reform business. Before the Chinese system came in whenever you wanted a man to work for you in politics all you had to do was to promise him a place in Washington if you were successful and your party got into power. If you did not win he did not expect anything. Today if you are running for an office and ask a man in a town to round up the voters at the caucus for you he stands back and asks, "What am I to get out of it?" You cannot give him an office in Washington now, and if this civil service business is allowed to go on the day will come when you cannot give him an office anywhere. The result is now that he wants money, and in plain English you have got to hire and pay for whatever you want done. The outcome, then, is that an aspirant for political power must either be very rich or must work the corporations which are seeking favors.

This is a pretty good certificate for the efficiency of civil service reform in taking one element of corruption out of politics. The other element whose prevalence this politician laments as a necessary part of our political life is bound to go as soon as the public conscience is instructed as to its true nature and an efficient method of suppression can be devised and carried through in the face of the opposition of the bosses. The argument that because bribery with money is bad therefore we must go back to bribery with offices reminds us of the thieves' debating society where the questions were, "How shall we pay our debts with other people's money?" and "Is it destructive to the moral character to steal on Sunday?"

Gratitude is a self-rewarding virtue; it makes those who have it so far happier than those who have it not. It inspires the mind with lively impressions and when it is habitual with an habitual cheerfulness and content of which those who are without it can have no experience or idea.—J. B. MOZLEY.

A Thankful Nation

It is easy for Americans to give thanks in this victorious year as we remember our deliverances and gifts. In this issue representatives of different sections of the country state what special reasons there are for gratitude this year, and we are confident that their words will find an echo in many hearts. God has brought us through the experience of war. We have had abundant harvests, and foreign markets have been eager to purchase our overplus of grain. The extension of our commerce has gone hand in hand with the strengthening of our public credit. The unity of our people, North and South, has become evident and cordial. It would be an ungrateful citizen indeed who did not see in all these blessings occasion for heartfelt acknowledgment to the Giver of all good.

Yet there is another question which every opportunity of public thanksgiving brings—the question whether our character as a nation retains those qualities which will enable us to make the noblest use of opportunities and blessings. The nation that craves power must first make sure of character. It would be better, were it necessary to choose, that we should give thanks for our nation's unstained honor in defeat and for its self-command and diligence in poverty, than for a wealth and victory which had been given to the unworthy.

The Pilgrims gave thanks for what seems to us little better than a bare preservation and foothold on a sterile shore. From that beginning the record of days of thanksgiving marks a course of ever-growing wealth and power. Have the qualities which won New England its place of leadership been weakened to the breaking point in that wider New America which keeps the Pilgrim festival? If so, fasting and prayer were better than thanksgiving and every increase of wealth or power would mean increase of danger.

It would not be just, of course, to compare the condition of the little company of the Pilgrims, sifted as they were by hard experience and tested by long practice of the patience of God, with the whole population of these United States. Even the descendants of the Pilgrims, allowing all the claims of kinship which the recent pride of ancestry has made, are but a small fraction of our people. So compact and homogeneous a body is not to be taken as a type of the great and various mass which peoples our many States. It is enough if the Pilgrim qualities of courage, honesty and, most of all, of the fear of God remain. The sober Pilgrim thought of life has leavened the best thinking of America. Has it leavened it so far, assisted by all other influences of its own sort, as to overcome the opposite qualities of weakness, falsehood and the contempt of God's rule in the affairs of life?

To this question, we believe, there can be but one answer. The experience of war and the enterprise of peace alike bear testimony to the courage of our people. Had the result of war been otherwise—had the prophets of Europe been justified and a series of early defeats made new and larger sacrifices needful, they would have been made without faltering or grudging. At bottom too we are still an honest people. We are far too tolerant,

indeed, of questionable practices in public life. The busy man who will not stop to care is as much our reproach as the man whose uninstructed conscience does not show him that he ought to care. But honesty of purpose according to our light is still a national trait, while dishonesty once brought fully home to any public servant sounds the death knell of his political fortunes.

Nor has the fear of God lost its hold upon our life. The proportion of church members is larger than it has ever been except in picked companies like the Plymouth colony. Human nature has not changed. Its lower outcroppings were vastly troublesome, even in Plymouth, as the reader of Bradford's journal will remember. They are troublesome today. Evil is not overcome, but when we are tempted to believe that it is triumphant we must remember the conditions of our city life, fed from the ignorance and unbelief of foreign lands and the fact that the searchlight of the press brings every folly to public view. Good has less advertisement, but it controls. Slowly, but surely, it is winning the day of battle with its foes.

While there is no room for pessimism in our thanksgiving, therefore, it must be confessed that there is room for sober thought in view of perils and responsibilities both old and new. There can be no abatement of our diligence and watchfulness. Evil never lets its battles go by default, it must be met and overcome. Our work must be carefully considered and patiently carried through. Yet one of the deepest sources of our thanksgiving ought to be that with all our faults and all our shortcomings God has not taken away our birthright of moral leadership, but trusts us still with the honor and responsibility of tasks and problems of the first importance to the future of the world.

For ills averted, all unseen by me,
For darkened days that healed my dazzled eyes;
For suffering which brought a company
Of gentle ministers, in stern disguise;
For weariness which made me lean on thee,
Teach me to thank thee, Lord.

—May Riley Smith.

More Light Wanted

The *Christian Register* for Nov. 3, commenting on our recent editorial on Unitarianism and Orthodoxy, said: "The statement is made without qualification or reservation that 'by a judicial decision, which probably few Unitarians would now care to defend, forty-six orthodox churches in Massachusetts were driven from their houses of worship by town or parish votes.' How any person connected with *The Congregationalist* could make such a charge passes comprehension." This "deadly charge," the *Register* declared, "is absolutely false." "It has been carelessly made, in ignorance of the facts. We shall soon lay before our readers, and call the attention of *The Congregationalist* to, the legal record."

Having supposed ourselves somewhat familiar with the voluminous literature of the Unitarian controversy, we have awaited the next number of the *Register* with interest. The statement quoted by us was not then made for the first or the twentieth time. For example, in the

Congregational Quarterly for July, 1893, it is made almost in the exact language we used and is accompanied by the names of most of the forty-six churches, with a careful review of their individual cases. We could furnish to our contemporary references to able arguments on the Unitarian side in some of these cases. We expected that it would cite some of these, and perhaps had discovered new light which might give some color to its accusation against us of falsehood, carelessness and ignorance.

We were therefore surprised last week to find the *Register* supporting its accusations only by quotations from a last year's weekly paper of Cambridge. That paper, the *Register* says, published a discussion between Prof. J. B. Thayer and the late Hon. C. T. Russell as to whether the church of which Dr. McKenzie is pastor is entitled to the name of the First Church. As the *Register* acknowledges that this point was not raised by us, and as it gives neither the name nor the date of the paper containing the discussion, we must content ourselves with the *Register's* quotation from Mr. Russell that "upon the separation the First Church in Cambridge kept by the fact of continued existence all the rights to which it was entitled as distinct from the parish, and lost all the rights it held in common with the parish."

The *Register* thinks its case might rest there. But it concludes by quoting a part of Judge Parker's decision in the famous Dedham case in 1820. The gist of that decision the *Register* might have stated in two sentences, which it has left out: viz., that "the only circumstance which gives a church any legal character is its connection with some regularly constituted society"; and that, "as to all civil purposes, the secession of a whole church from the parish would be the extinction of the church."

We repeat our statement that under that decision and others based on it forty-six churches "were driven from their houses of worship by town or parish votes, or by measures equivalent to such votes." We have quoted the exact language of the *Quarterly* above referred to, that the *Register* may be assured that our statement was not, as it affirmed, "carelessly made, in ignorance of the facts." We may add that, while of course the churches thus driven out surrendered their titles to the property, of which Unitarians took legal possession according to judicial decisions, they denied the justice of these decisions, either in law or equity. The separated organizations came to be known respectively in many villages as the "parish church" and the "exiled church," and kept up discord for more than a generation, though we are glad to be able to believe that its effects have now mostly disappeared.

We have been thus explicit in order that the *Register* may clearly understand the request we now make, that it will state exactly what it means by saying that the statement it has quoted from the *Congregationalist* "is absolutely false." Were no churches driven from their houses of worship by town or parish votes? Was the number more or less than forty-six? Was there not a judicial decision on which such action was based? Or were we mistaken in our opinion that probably few

Unitarians would now care to defend the justice of the decision?

Many favors which God giveth us ravel out for want of hemming, through our own unthankfulness; for, though prayer purchaseth blessings, giving praise doth keep the quiet possession of them.—THOMAS FULLER.

Criminal Credulity and Ignorance

A London coroner's jury of level-headed and not too soft-hearted men, after a prolonged and searching examination of all the facts of the case, have found two women—one of them an American Christian Scientist—guilty of manslaughter in their treatment of Harold Frederic, the journalist and writer of fiction, whose death we chronicled a few weeks ago. We have not the text of their verdict before us, but some of the evidence is accessible, and we must say convincing in its clear pointing toward such a verdict as was rendered by the jury, one that will give the higher English courts an opportunity to determine once for all how far human beings in England are justified in ignoring such precautions as both science and common sense dictate.

We make the following quotations from the examination of Mrs. Mills, the American woman who was called in by a woman who seems to have dominated Mr. Frederic, even though his kinsfolk were living, and in England.

What was his condition when you saw him first?—We do not take a diagnosis of cases.

Supposing it is a broken leg.—Cannot God take care of a broken leg? God is infinite and all powerful. God is a good surgeon.

You understand the body (human) and its rules?—I do not study the body. I leave the power of life in the hands of God.

Have you any medical knowledge or training?—No; I know nothing about medicine and disease, and don't want to. I believe in Jesus. I am a convert. Disease is mental and so must the remedy be.

Is it imagination?—There is no reality in disease, for God only is real.

Do you follow the same treatment of prayer and exhortation for every disease?—The same in every case. The whisper of truth in the mortal mind will bring relief. Disease and death have no foundation in truth.

Why is your co-operation necessary, then?—They don't really need me.

Did deceased co-operate with you?—He listened to me. I don't know how the treatment goes; God knows.

Did you think he was in a serious condition?—What does it matter what I thought? I did not think. I thought truth and that it is good for man to have health. I do not depend on the aid of matter. I depend wholly on God.

The doctors say medicine would have saved his life.—All I know is that there is no power in matter. The knowledge of God heals.

Now this sort of talk, in its revelations of ignorance, and incapacity to tell a straightforward, consistent story, might be the theme of laughter were it not so solemn a matter involving the question of the premature death of a gifted man of letters and setting forth the theories of practitioners who have thousands of patients in this country and Great Britain.

We are profoundly glad that the British judiciary has stepped in at a time when the evil is of comparatively small growth in the United Kingdom. In this country much the same issue has been clearly put before our judges and juries and they have so feared to seem to be intolerant of religious convictions that they have failed to punish the impostors who prey upon their victims. With our proverbial

good-nature, we on this side the water tolerate abuses and confound liberty and license.

We hold no brief for those who practice medicine as a matter of empirics, but we have profound respect for the attainments of the modern bacteriologist, physiologist, anatomist and surgeon. We frankly acknowledge that the state of the mind in many of the ills that flesh is heir to profoundly influences the condition of the body for better or for worse. Nor can we deny that Christian faith in God's willingness and power to heal body as well as soul—and that by what are commonly called supernatural means—has proved efficacious in many instances from the time of Jesus down to the present hour. But we think that society is justified in demanding from those who claim to exercise healing power that they shall know something about "the ways of God to man" in the natural sphere of action before they profess, as do Mrs. Eddy and her disciple Mrs. Mills, to speak with authority on matters that are supernatural.

Men or women who boast of their ignorance of anatomy and physiology, who confound spirit and matter, who deny that there is such a fact as bodily death, who in one breath naively admit that they do not think and in the next say that they "think truth" and expect it to restore the shattered nerves of a paralytic, must show higher credentials as to their divine commission than any that have yet been noted by sane men. Human life is too sacred to be wasted recklessly. There is not the slightest warrant in the New Testament for any disciple of Christ thinking that his body, because it is "the temple of the Holy Ghost," is therefore a wraith. "Know thyself" does not mean minimizing or denying the reality of corporeal beauty and duty. For the truth that mind is superior to and ruler of mere flesh and bones, who is not regardful? But that there is no reality in disease, no pain in the world that must be endured, no death that must be faced—what a host of living martyrs and dead saints of noblest mental and spiritual endowment rise up to give the statement the lie, Christ himself being the chief, else why the crucifixion? Was that a delusion, a mock tragedy? No doubt it seems useless to some of our readers that we should make so much of what may seem to be a minor incident in the life of teeming London. Do they know that the latest estimate of the number of Christian Scientists in the United States credits Mrs. Eddy with 40,000 disciples, 15,000 more than in 1897?

God's goodness hath been great to thee;
Let never day nor night unhallowed pass,
But still remember what the Lord hath done.
—Shakespeare.

Gratitude for Home and Family Life

Homes differ and so do families. Some so-called homes hardly are more than shelters where unsympathetic people spend a part of their time together in necessary but uncongenial association. Mere contact is not fellowship. To live under one roof does not necessarily stimulate affection. Alas, that there are some who have homes and families only in this inferior sense.

But everybody knows what a true home is. Most of us were born and trained in one. The fragrance of its pure, sweet atmosphere never has departed, and we still occupy it, and with rejoicing, or have made for ourselves another as like it as possible. All of us have seen and known such a home, and mean to have one of our own if as yet we have it not. We do not need the poet or the moralist to tell us what the true home means. Even the loneliest, forlornest of us knows.

As we turn our thoughts heavenward again with the approaching season of Thanksgiving, it is something to be grateful for that we have this knowledge of what a home may be, ought to be, to each of its members. The whole race is the nobler because of its ideal of a home. Each of us individually also is purer, stronger, wiser, happier because of it. Even he who has seen his home shaken and possibly shattered, and who finds himself alone on the day when others are holding high festival in families, even he is the better for what his home has been to him and may become again.

He may not share the greetings and the gladness of this particular day but he understands them. He is not like an alien with neither right to them nor knowledge of them, and for this fact, if for no more, even he should give thanks.

Thankfulness is the tune of the angels.—SPENCER.

Current History

The Verdict at the Polls

Thanks to the will of the electors of the States west of the Alleghanies and north of the old Mason and Dixon's line, the Republican Executive will be able during the last two years of his term to have supporting him a Congress which will be Republican in both branches. Losses of congressmen in the East in States like Massachusetts, New York and Pennsylvania have been offset by gains in Nebraska, South Dakota, California and Oregon, where congressmen have been elected after a square fight on the sound money issue and with full acquiescence in the foreign policy of the Administration. This is a fact which corroborates the recent admission of ex-Senator Dawes of Massachusetts that the time has passed when the New England and other Atlantic seaboard States are to determine national policy, and he might have added Republican party policy. The response of the people of the Interior to the position of the Republican party as shaped by President McKinley has been so loyal and eager that a sufficient number of States there have elected Republican legislatures to make it certain that the Senate will have a fair Republican majority after March 4, 1899, for at least six years. How fatal this is to the hopes of those who would establish a bimetallic standard, and how encouraging it is to those who favor currency and banking reform, may be understood when the history of the Senate's obstructive course during the past six or eight years, owing to the dissensions within the Democratic ranks on the monetary issue and the presence of a Populist faction that held the balance of power, is considered. With a small and therefore more tractable and responsible Republican majority in the House, and a healthy Re-

publican majority in the Senate, there is no reason why the Administration should not be able to deal vigorously and successfully with the serious problems that the war has raised, as well as with those vital domestic questions which still await solution. That this is so certainly is a cause for general thanksgiving, for the situation now is one that calls for resolution and action after due time is given for debate.

As one surveys the results of the gubernatorial campaigns, he welcomes the outcome in New York with especial pleasure for reasons that are set forth in another place. The success of the Republican candidate in Pennsylvania, owing to an inexcusable division of the anti-Quay ranks, simply proves that the people of that commonwealth still put loyalty to party above the basal principles of ethics and democratic government, and that the reformers have not learned the simplest principles of strategy. Whether the legislature elected contains sufficient anti-Quay Republicans and Democrats to defeat Senator Quay's avowed purpose to return to the Senate remains to be seen. Mr. Wanamaker is confident that it does. The election of a Scandinavian Democrat as governor of Minnesota, a State that hitherto has never known a Democratic governor, is to be accounted for chiefly by the personality of the man and his popularity with the Scandinavian voters. Governor Pingree's increased majority in Michigan shows that his popularity is not waning, and that the type of Republicanism for which he stands is popular with the rank and file of men, if not acceptable to the great financial and industrial corporations. Hence he looms up larger than ever as a personality to be reckoned with by the politicians and the people. Massachusetts, Connecticut and New Hampshire elected Republican governors and legislatures by majorities that are indicative of continued popular confidence in the party. The South, as of yore, sends practically a solid Democratic delegation to Congress and, in electing McMillan of Tennessee and Sayers of Texas as governors of these States, has taken from the Democratic ranks in the House of Representatives two of the ablest of the party's leaders at a time when, as a fighting minority, it will sorely miss them.

Governor-elect Roosevelt

The election of Theodore Roosevelt as governor of New York State is the greatest personal triumph of the year, for he was handicapped from the start by the scandals of the Black administration, by the opposition of the baser elements, who fear and hate him for his courage in executing law, and by the lukewarm support of certain of the "reformers" of the State, who thought they saw in his acceptance of the nomination a disposition to cater to the will of Senator Platt. Standing squarely on a platform of his own construction, which had for its main planks a declaration in favor of honest administration of the laws without fear or favor to any men, and on national questions a sturdy and

manly acceptance of such duties and responsibilities as occasion demands, Mr. Roosevelt goes into office. He will be a Republican governor, but one who believes that he owes nothing to his party save as it benefits all the people of the State, and he will, we are confident, wear the collar of no man.

In many ways Mr. Roosevelt is the most attractive, inspiring and commanding figure in public life in this country today. The enthusiasm of the people for him recalls the devotion of the multitude to Henry Clay. His blood is of so many strains as to make him a peculiarly fine blend and product of American manhood. His bodily vigor, his virility of thought, his adamant will, his dauntless physical courage and moral tenacity

and—as colonel of the Rough Riders testifies to his power to win the affection of all sorts and conditions of men. If he will but be true to his ideals and care for nothing but the public welfare, he may rest assured that the people of New York will stand back of him in any contest he may seek with the selfish and destructive forces that have brought Republicanism in the Empire State into disrepute during recent years. Loyal to his best self and the people of New York, he may be confident that in due time he will receive even greater honors from his countrymen.

Tammany's Victory in New York City

The result of the vote in the enlarged New York city makes clear the impossibility of defeating Tammany by any other course than by a union of all the anti-Tammany forces. The recently annexed territories are not sufficiently Republican to warrant any future hope of overcoming Tammany with a Republican candidate. At the same time the blunders of Mr. Croker in this campaign have shaken his authority over the Tammany rank and file, as well as defeated his aspiration to rule as absolutely at Albany as in New York. Mr. Roosevelt has authority enough as governor to kill many a Tammany scheme for local plunder, and over the head of every recreant mayor in the State now there hangs the dread of being called to account by a law-executing, corruption-despising executive, who will listen to charges of venality and cause investigation to be ordered. The victory of the Tammany candidates for the Supreme Court bench in New York city, after the Bar Association and other reform organizations had distinctly warned the citizens of the danger to society that their election would cause, is the most disheartening result of the elections. It shows that the majority of the citizens of the metropolis are content to have the fountains of justice poisoned; that they are content to let the courts become the spoil of "bosses."

The Race Conflicts in the South

The deplorable conflicts between armed whites and blacks in Wilmington, N. C., and Greenwood County, S. C., last week call the attention of the nation in a startling way to the problem in the South which refuses to be settled on the terms laid down by the victorious North at a time when the passions aroused by the war were still strong. The determination of the white race to retain political power is just as strong now as it was a quarter of a century ago, and if it cannot be done by moral suasion or legal devices it is done by force. State after State has amended its constitution in such a way as practically to nullify the Fifteenth Amendment, while nominally conforming to it, and the highest court of the land, on which the South has only one representative, has recently affirmed the constitutionality of this legislation. The Republican party, historically considered, the party which freed the slave and enfranchised him, while it continues in its national platforms to demand a free bal-



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GOVERNOR-ELECT ROOSEVELT OF NEW YORK

win the admiration of all classes of men, from the Bowery tough to the college athlete, from the saloon-keeper—whom he chastened when police commissioner—to the officials at Albany and Washington who have served with him in making and executing laws. His early choice of a life of strenuous political activity, with all the moral temptations and physical burdens which it imposes, when he might, if he had wished, lived a life of ease and pleasure, has made him a marked man among the wealthy and favored rich, and his example in this respect is of priceless value to the country. His attainments as a student of history are such as to give him a coveted place among men of letters. His record as national civil service commissioner, as head of the New York Police Commission and as assistant secretary of the navy reveals highest administrative qualities. His life as a hunter in the West

lot for every citizen black or white, has ceased to treat the issue as a vital one, either to party or to national welfare, and has practically admitted that its former position is untenable. Consequently such conflicts as were reported from the Carolinas last week have not stirred the North as they would have twenty, or even ten, years ago. There are some who are citing these facts as proof that the North has lost its ethical idealism, that it has become tainted with commercialism, etc. Perhaps this view may be modified somewhat when it is remembered that such leaders of the Negro race as Booker Washington frankly admit that the interests of the black people are best conserved by those leaders who put the chief emphasis upon personal and social obligations and racial shortcomings rather than upon political rights.

We doubt exceedingly whether, if the North had it to do over again, it would force upon the South much of the legislation of the Reconstruction period. To our mind the giving of *manhood* suffrage to the slaves was as unjust to them as it was to the whites of the South. It has done little more than to bring law into contempt in a section of the country where respect for law originally was very strong. Christianity forbids oppression, murder, race hatred and contempt of one man for another because he is inferior in native ability or attainments, but it does not call upon adults to permit the rule of children over them; it does not call for the substitution of impulse for reason; it does not ask men to give over the reins of authority to those as yet incompetent to rule. So reason the Christian white clergymen, lawyers and business men of the South as they face the hosts of Negro voters of the South, and thus reasoning they maintain a political solidarity which radical differences of opinion on other subjects have failed to alter.

Power as a Trust

Lord Curzon of Kedleston, who is about to go out with his American wife and serve Britain and her Majesty, the empress of India, as viceroy of India, when addressing his former fellow-students at Eton recently, said that the real motive which prompted him to accept such an onerous task so early in life was not ambition, not disappointment with the opportunities offered by a career at home, but solely because he loved India and its people, its history, its government and the absorbing mystery of its civilization. He said that Great Britain's mission in India was one "of obligation and not of profit," and that the British "did their humble best" there when they most strenuously endeavored "to retain by justice that which we might have won by the sword." "British power in India," he asserted, "was sustained by the Christian ideal." His conception of his duty as an outgoing viceroy is that he "is to represent the authority of the queen empress, to show that her justice is inflexible, her honor stainless and her mercy in proportion to her strength." The new bishop of Calcutta, J. E. C. Welldon, also an old Eton boy, on the same festive occasion, stirred the assembly by his ardent pledge so to labor as to increase the prestige and further the progress of "the imperial Christian mission of the English race." We look forward to a time when the

graduates of Harvard or Yale or Princeton will meet together in a similar way and with a similar spirit to bid "God-speed" to their fellow-alumni charged with like important duties as servants of the larger United States. We have no patience with the type of American who believes that Great Britain has abler or nobler men to serve her than the United States. That she has men with more experience we gladly admit. But that is solely because God called her to the task of guiding and helping weaker peoples before he called us.

Lord Salisbury's Speech

Lord Salisbury's speech at Guildhall, last week, was not as straightforward or reassuring as his countrymen wished it to be. While admitting that the Fashoda incident was closed and denying that Great Britain intended to establish a protectorate over Egypt, at least at present, he nevertheless managed to say enough, without being very definite in his remarks, to lead the British and continental public to believe that Europe is on the verge of war. Especially alarming, to the apprehension of some of the continental Powers and to some citizens of the United States as well, was his reference to the new foreign policy of the United States. He said, and not overtactfully, it seems to us, that

This great epoch in the history of man is marked by unhappy omens. It is the first year in which the mighty force of the American republic has been introduced among nations whose dominions are expanding and whose instruments to a certain extent are war. I am not implying the slightest blame. Far from it. I am not refusing sympathy to the American republic in the difficulties through which it has passed; but no one can deny that its appearance among factors Asiatic, at all events, and possibly in European diplomacy, is a grave and serious event which may not conduce to the interests of peace, though I think in any event it is likely to conduce to the interests of Great Britain.

We hope it may not be an "unhappy omen" that the United States has decided to have something to say about the future of Asiatic and European history. Nations as well as men are called upon to serve humanity, bear burdens, incur risks and cast their weight of influence and power in the furtherance of racial or national ideals. Progress through strife and conflict is as binding a law upon nations as upon individuals, the sole duty of each being to see to it that the thing striven for is commensurate, ethically speaking, with the risk incurred and the energy which is used.

British and American interests in the East ought to be identical in the main, and we should not be at all surprised if the impressive display of British naval power and preparedness for action which has been witnessed during the past fortnight might prove to have had a vital relation to the settlement of the controversy between Spain and the United States over the Philippines. Lord Salisbury may know of phases of that controversy which make it imperative for Europe to understand that Great Britain will be an ally of the United States wherever she is needed should Spain appeal to the Powers for relief or protection, and receive it. Whether the landing of the German emperor at a Spanish port on his way home from Palestine has any ominous significance remains to be seen. As-

surances from the Berlin foreign office to our State Department officials say that it has no political significance.

Count Cassini, the Russian ambassador at Washington, hastens to explain to the public that Russia maintains her traditional friendship for the United States, and has not the slightest objection to our retention of the Philippines. Reports from Washington and Paris indicate clearly that neither the clamor of the European press nor the opposition at home has altered the intention of the President to insist upon the surrender of Spanish title to the archipelago. What will be done with them afterwards is a perplexing open question, but as to the change of title from Spain to the United States, that is closed. Refusing our demand, Spain must prepare for a renewal of the war.

Turkey and the Missionaries

News has just come to the officials of the American Board that the Turkish Government declined to issue passports to the missionaries who recently left this country for Turkey. The party included Mrs. J. K. Browne, Mrs. C. F. Gates, Mrs. R. S. Stapleton and the Misses Huntington and Ellsworth, Lord and Bushnell, some of whom are returning to former fields of work and others are going out for the first time. Undeterred by this evident scheme of the sultan to cripple the work of the American missions, this band of brave women, escorted by representatives of the American and British legations, set forth from Constantinople on their way inland without passports, trusting to their rights as American citizens to give them that protection from harm which all their friends and the patrons of the Board will hope they may secure. This is the first time in the history of the Board that this privilege has been denied to its servants. Just what it means is not clear. Turkey has just yielded an important point and granted an *ezequatur* to the American consul at Erzurum, after withholding it for three years. Possibly Turkey fears the United States but still hates the Protestant missionaries. We trust that our Government will steadily keep before its own eyes and those of the sultan the fact that no indemnity has yet been granted for damage done to American mission property in 1895, and that, too, not by an irresponsible mob but by Turkish soldiery. In solving the problem of administering Spain's former possessions, let not the Administration forget that American dignity and honor need to be upheld in other parts of the world.

For Current History Notes see page 710.

In Brief

Put a little enthusiasm into your thanksgiving.

Next week Christians throughout the world will pray for the advancement of temperance.

The American Psalm on page 710 is appropriate for public reading on Thanksgiving Day. Try it.

The worst governor wrote the longest and most piously expressed Thanksgiving Proclamation this year.

Those newspapers which in wartime resorted to gigantic type are having quite a

struggle to handle picayune news on the sore-line principle.

Rev. Dr. Joseph Parker says that he has heard a sermon praised which he thus mentally characterized, "a monotonous recitation, in which the gospel was first made difficult and then made impossible."

The Episcopal ministers of Scotland, with some exceptions, will hereafter be taxed to pay pensions to widows and orphans of the clergy. They will thus in a way illustrate the socialism which some of them preach.

Pastors, churches or libraries desiring copies of the Congregational Year-Book for any of the years since 1880 can have them by applying to Seb. H. A. Hazen, Auburndale, Mass., and sending payment for postage, which is fifteen cents per copy.

A normal man has one head on his body, though here and there in museums a body with two or three heads is exhibited. A normal business or benevolent organization has one head, but there are such bodies which have several heads apiece.

A sad indictment from a retiring pastor: "My only reason for leaving here is because this is a church where money and Christianity do not mix." We have no means of judging of the justice of this charge, but we trust it is one that cannot be laid to the charge of many churches.

Rev. Dr. W. R. Huntington of Grace Church, New York city, sensibly remarks that if the Episcopal Church would have a better name "let her earn one. Men will not grudge it to her when earned it shall have been; until earned they will account any larger title than the present one arrogant or, possibly, just a trifle underbred."

Real courtesy always prompts a person to mention his own name when he meets an acquaintance who may have forgotten it. That is a curious self-conceit which persuades a man that he has the advantage and may exhibit it, because he knows himself better than he is known by the friend of other days who has not seen him for several years.

It is a delusion which some ultra-scientific folks cherish that they are saner than those of their neighbors who are religious. Sir James Crichton Browne, the eminent English alienist, has just said that "religion is a force that makes for sanity." Nordau and Lombroso also have shown that unbelief is the cause of much neurosis, self-destruction and insanity.

Some persons, who have never tried it, think it easy to start and maintain a religious newspaper. Those who have tried and failed do not publish their experience. They have no longer any place to publish it. But the *Herald and Presbyterian* says: "Within our recollection fifteen Presbyterian papers have started and, after running from one to ten years, have failed. Some of them failed several times. The capital of one set of men being exhausted, another set would be found to take their places."

None of the many modern crusades which aim to scatter as widely as possible the blessings of civilization comes closer to the average man than the movement in behalf of better and cheaper postal facilities. It is gratifying that the Post Office Department is so friendly to the changes proposed by the American Postal League, whose purposes are described on page 711. Indeed, the authorities at Washington are already agitating the establishment of a rural mail wagon to perambulate through regions remote from post offices. What a boon

to the farmer to be able to buy his stamps at his own door and receive his letters and newspapers every day or two!

Mr. Thomas G. Shearman, in the *Springfield Republican* for Oct. 21, demonstrated that the next House of Representatives would have "at the very least 200 free silver members, having a clear majority of nearly fifty." He declared that the election of a Democratic Congress "is already settled in the minds of an overwhelming majority of the electors. The result is not in the slightest doubt; it is not doubted in reality even by the Republican managers." As, since the election, he sees how mistaken the overwhelming majority were, his faith in his own clear judgment may be somewhat shaken. At any rate, his overconfidence suggests that others who are absolutely certain about future events are not omniscient.

The *Congregationalist* lately made a suggestion that in the Year-Book, opposite the name of each minister, should be given the college and seminary from which he graduated. Rev. H. A. French sends us a paper bearing the signatures of all the officers and many of the members of Plymouth Church, Lincoln, Neb., seconding the suggestion. The only objection we think of against doing this is the increased cost in making the Year-Book. But why should it not be done at once in the State minutes? May not Nebraska set the example? We may add further that few men have done larger service for Congregationalism than Mr. French in Nebraska. *The News*, which he has edited excellently for many years, and we suspect with little pecuniary reward, has been an educator of high value for our churches in that State.

The Spectator, The Independent, the British Weekly and, in fact, most of the more thoughtful British journals comment upon Mr. John Morley's unfitness, in one respect at least, to write the life of Mr. Gladstone, which task he at last has accepted at the invitation of the Gladstone family. They say, in substance, How can one who is an agnostic write a just analysis of the character of the most devout and orthodox Christian statesman known to this waning century? *The Spectator* thinks that Mr. Morley's very detachment from sectarianism may enable him to do the work better than any High Churchman or Nonconformist could do it. But that, to us, seems to miss the point. Can an unbeliever interpret the motives and appraise the acts of a believer, even though he be as stern and lofty a moralist as Mr. Morley?

Some A. P. A. adherents stood on the porch of the South Church, Brooklyn, the Sunday evening before election and distributed tracts to the people as they came out, tracts attacking Roman Catholics and intended to introduce the element of religious bigotry into the campaign. Dr. Lyman, the pastor, expresses himself thus strongly on the matter in the *Eagle*: "The entire church regards such a trespass upon its sanctuary with absolute indignation and contempt, all the more intense because the handbills so distributed appeared to be in the nature of an attack upon our neighbors and brethren of another Christian communion, the ministers and members of which in this part of the town, from the aged and saintly Father Fransioli, now passed away, to my present neighbor and friend, the accomplished pastor of St. Agnes, have never offered me aught save courtesy."

To all who respect fidelity to religious convictions and austerity and beauty of moral character the history of "Stonewall" Jackson will always be attractive. In him we find, growing up on Virginia soil, a man of the mold of John Knox. His religion entered into every act of his life, and yet he was not a fanatic. Severe with himself, he was tolerant of others. The following incident, told by his latest biographer, illustrates his

devotion to his church: "A day or two after the fight at Bull Run an anxious crowd was gathered around the post office at Lexington, Va., awaiting intelligence from the front. A letter was handed to Rev. Dr. White, who, recognizing the handwriting, explained to the eager groups about him: 'Now we shall know all the facts.' On opening the letter he found the following and no more: 'My dear pastor: In my tent last night, after a fatiguing service, I remembered that I had failed to send you my contribution for our colored Sunday school. Inclosed you will find my check for that object, which please acknowledge at your earliest convenience and oblige yours faithfully, T. J. Jackson.'"

One after another the heroes who fell in the late war are being honored either by quiet gatherings of a few friends and kindred or by more public exercises that take on the character of a formal memorial. Both of these elements, the strictly personal and the recognition of valuable and extended services in behalf of the country, were blended in the service at the Amherst State College last week Wednesday, when Capt. Walter M. Dickinson, who fell at El Caney, received a due meed of appreciation. He was a brave and trusted officer in the Seventeenth U. S. Infantry, a trained West Pointer, and had seen hard service in our Western frontier. In recent years he had been military instructor in the institution where the commemorative service was held. The memorial address by President Goodell was eloquent and tender. The regard in which he was held by his college friends took substantial form in a beautiful memorial tablet placed in the chapel. It is the work of Tiffany of New York, and the inscription contains these significant words from an address of Captain Dickinson soon after the death of Governor Greenhalge, "The day will surely come when one could wish no other epitaph than this: He lived and died an American citizen." Captain Dickinson was a true American soldier, and his characteristic devotion to duty, even if it exposed him to danger, made him one of the first targets for the Spanish marksmen. He was a brother of M. F. Dickinson, Esq., of Boston.

Best Answers

Desiring to draw forth from the rank and file of our readers more comment on matters of vital and general interest, we intend to propose questions from time to time to which we hope there will be many replies. To inaugurate this closer personal relation with our constituency we call for answers to this question:

WHAT GOOD COMES FROM ATTENDING RELIGIOUS CONVENTIONS

As the replies come in those which in the judgment of the editors merit publication will be printed in our columns under the initials of the writers or any *nom de plume* which each may select.

These printed replies will be submitted to some person outside our own editorial staff, who will select the best two replies, to the authors of which we shall be glad, by way of recognition, to send \$5 and \$2, respectively.

Rev. W. E. Barton, D. D., has consented to act as judge in this contest.

CONDITIONS

1. Replies must not exceed 200 words.
2. Replies must reach us before Dec. 1.
3. No anonymous replies will be considered.

If the recipients of the awards prefer we will send to the one to whom the second award is made, instead of \$2, the Century Portfolio of One Hundred Portraits, issued last year at \$7. And if the one to whom the first award is made prefers, he can have the Portfolio and \$3 in cash.

Address all replies to Best Answers, *The Congregationalist*.

Mr. Brinckerhoff's Thanksgiving

By Harriet Prescott Spofford

I've some hopes of that Betty yet. Not that there's any forthright wickedness in the piece, though she's been like them that have a name that they live but are dead. And not that I'm alive myself, but there's a text for me—I'm beginning to think it's for Betty, too—"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

I was down to the Three Deepes on my own business, when I dropped in at the Place—that's what they've come to call Miss Frances's house down there, as if for them there was no other place in the world. And who should I see there, standing as pert as you please, in cap and apron, but that Betty? "Here's a pretty to-do," thinks I. But Betty, she just looks at me and laughs. "I suppose," she says, tossing that sleek head of hers, "that you think there's no one can do any good works but you and Miss Frances!"

"I suppose they can't be amazing good works, Betty," says I, very solemn, "if they're done just to level you up with Miss Frances, for I'll put myself out of the question."

"Well, they're not, then," says Betty. "Level with Miss Frances, indeed!" says she. "I'm surprised at you," says she. And all at once there were tears in Betty's eyes. Pretty eyes, Betty had, you might say, brown and big like a dumb creature's. I don't know if I had ever seen them before. "Did you think," says she, "I was going to let my Miss Frances come down here to the Felonies out of her home in a palace all alone?"

"Do you mean to tell me, Betty," says I, "that you've left Mrs. Van Cortright and your gossip in the servants' hall and Thomas and the butler and your vaudeville entertainments and afternoons out and Mrs. Van Cortright's cast-off splendor of clothes to take up work in the Felonies and sit up nights and wash out sores and"—

"Not by a good deal!" says Betty, the tears like sparks of fire now. "Left Mrs. Van! What you giving me? What is it you're taking me for, anyway? I'll be bringing her down here herself before I'm through with her!"

"Betty, I misdoubt," said I, "that you're all led about by your vanity."

"Heart of me!" cries Betty. "Listen to her! I should think she thought she made me!"

"And so I did," says I.

"And stood round when the world was made, too," says she. "You couldn't 'a' done more."

"I brought you up from the Provinces, Betty," says I, "and gave you nurture and admonition and put you in the way of a good life and of becoming the smart servant that you are"—

"Servant, indeed!" quoth that Betty.

"I don't despise the calling nor the word," says I, "and the Master doesn't either"—

"You're a good soul," says Betty, then, with a change of front, "though you ain't up to date. You were a mother to me, with many a cuff and rating, or a step-mother"—

"For the cuff I'm sorry," says I, "but I'll be bound you needed the rating."

"Miss my guess if I didn't," says Betty. "Apology's accepted! Well, what is it we have here?" for there had been a ring at the door and Cully came in with a child. Mercy on me! You'd not believe there could be such a thing in the world of the living, so twisted and overlapped; and the very eyes of it seemed to be run together, the white and the blue of them.

It was Cully, as trim as any Buttons of them all, leading the loathly thing along. The tyke gave me a wink, with his tongue in his cheek. But I wasn't thinking of him that minute. The Lord forgive me, but I was remembering our old dog Bose, just then, coaxing and driving another dog, a limping, mangy little beast, for the master to cure him. And then I was tickled at the heart to see Betty's grand manner, doing her best to play Miss Frances, just as she played Mrs. Van Cortright, or as good as, in the servants' hall. Only Betty fell short. For she bent, as fine as a lady in a picture, and said, her voice just trickling honey. "And what can I do for you, my little man?" But she held back the skirts of her, and the white apron, not to touch him, her very cap-strings flying back with the rest. And the little bundle of rags and wrongs looked up at her—dear knows how—and began to whimper, and then to roar; and turned to wallow out as fast as he could scramble, and rolled up against Miss Frances just opening the door. And in a moment her arms were around him; and she sat down on the nearest seat, and took him on her knee, and wiped his face with her soft handkerchief, and rested his head on her breast, and then rose, lifting him with her, and taking him out to the bathroom and the surgery, where she could, perhaps, make him something more human.

"O, Betty," says I, "when you're at work with nature in the ground, there's no flower will grow for you if you're afraid of soiling your hands with the earth!"

"I don't pretend to be a gardener," snapped Betty. "I only pretend to be an accomplished lady's maid!"

"And it is down here you practice that trade?" I asked.

"I come down here because my dear Miss Frances is here!" exclaimed Betty. "And she's never been used to doing her own hair in all her life before she got this bee in it of opening a house of help in the midst of this misery. And once in a while, when she's tired to her soul, she lets me do it; and I see to her clothes, and I do little things she's no time to do, with all the work she gives herself since she left her luxury for life with the things like that bundle of sores and joints you saw just now! Suppose I'd come down here and stay among all the smells and sicknesses for the sake of it? Fancy!" said Betty, with Mrs. Van Cortright's own air. "No!" she went on. "I leave that to Miss Frances. And Mrs. Van knows I'm by way of coming, for she says, looking in the glass where she's all pink and white like one of Miss Frances's old

water-colors, 'I wonder how poor Frances is looking?' and I say, 'She's looking fine!' and she says, 'I do hope she brushes her eyebrows,' and she says, 'Give that to Miss Frances,' and sometimes it's money, and sometimes it's toilet things, and sometimes it's dainties. But she can't bring herself to go down and see her sister, for she vowed, you know, that if Miss Frances gave up Mr. Brinckerhoff and made this settlement down here she'd never see her again!"

"There's some vows better broken than kept," says I.

"And then she cries and says—and it's just before a dinner to twenty people, may be—that it seems there's nobody in the house at all!"

"Not even God!" says I.

"I don't know what you mean," says Betty. "But she won't hear to any of the slumping parties, spying parties, she calls them, now Miss Frances is in the slums. And she has Mr. Brinckerhoff there more than half the time, and he looks as if he'd lost his soul!"

"If he had one," says I.

"He's a splendid gentleman!" says that Betty, quite fiery. "It makes my heart ache to see him sometimes, so dark and handsome and sorrowful!"

"A real romance in yellow covers, ten cents," says I.

"What good does that sort of talk do you?" said Betty. "See, now! I heard him—I heard him say to Mrs. Van, 'I might have kept her, if I'd gone half-way with her. Great heaven! to think of her down there alone!'"

"She's not alone," said I.

"And one day he said—well, I can't tell you what he said, for he'd worked himself into a passion, and was walking the floor, and I just caught a word here and a word there—'losing her'—'desolation'—'bitterness of death'!"

"Did you tell Miss Frances?" I asked up sharp.

"What would I tell Miss Frances for? To make her go all over it again; to make her more unhappy?"

"She's not unhappy."

"No, she's as happy as any one can be who's left a home and a lover for a notion—I call it a notion," said Betty. "And one day he asked me—I don't know how's this they got onto me so—would I see that Miss Frances got a box. 'Not for her,' says he. 'She wouldn't take it, perhaps. For her people.' And there were roses with stems half a yard long, sweet as whole gardens, the kind that cost three dollars apiece; and he sent her hundreds of those roses since, and violets, beds of them. Miss Frances, she seemed to be doubtful a bit at first—but I saw her slip one violet, that had fallen, into her breast; and then she smiled, a queer smile, like watery sunshine. And she feels, I've a notion, that it's he doing that much good; and she takes them, one and all, to the sick persons, to the mothers for their dead babies, to them that never see a flower, you know. There are such persons, if you can call them persons. Somehow," says Betty, "they don't seem as if they belonged to the same creation!"

"As you?"

"As Miss Frances," says Betty.

"Betty," says I, "if that's the way you feel about these poor creatures, you'll never be doing them any good."

"I told you I don't come down here for the sake of doing them any good. I come down here just because I love my Miss Frances, and it hurts me that she should be having the hard and sorry time of it all to herself. And I hate it! I hate it! I like pleasant things; I hate all this!" And Betty was crying again.

"Betty, child," says I, "I doubt but you'll come out all right in the end. There's some folk can mount high enough to see clear and love the Lord himself; and if you're not one of them, you may come to some good by loving him in Miss Frances."

"Well, then," says Betty, drying her eyes, "just to be fair and square with you, I'll tell you that there's one of them I don't feel exactly the same about as I do about that leary, bundly, come-by-chance that was fetched in a while ago. It's a woman that hasn't been out of her room, and hardly out of her bed, for this more than thirty years," said Betty, looking down and reddening and fumbling with the corner of her apron.

"Well, to be sure!" says I.

"I came across her when I was hunting first for Miss Frances; and somehow I couldn't get her out of my mind. And I took her one little thing and another, and one day I read her the newspaper—but you know I'm no great at that. And I told Mrs. Van of her, and she sent her some money, and sent her a silk dressing-gown—a pink silk dressing-gown, in such a hole as that! A room with one little window, that, up or down or opposite, you couldn't see a thing out of but the bricks of the walls. And slops and swill thrown out in the alley. And children—children, I promise you, that grow between the bricks, such little evil beasts! I give you my word they are! And she's been born to better things, as the story-books say, and might have been something like a lady once, as good as the best where she came from, but with suffering and want and thirty years' abuse and loneliness, you forget things, you know. And sometimes she had one meal a day, and sometimes she had an apple, and sometimes not that; and she was curled and coiled out of shape—and I don't—I don't know," said Betty, whispering, "when she'd had a bath! If you'll believe me," added Betty, with her finest fine-lady air, "I gave her a bath, I did. And I went to see her more than once. And she got on my nerves, as Mrs. Van says. And at last I told Miss Frances about her, and the upshot of it was that here she is, in a fine large upper room, with the sun in it—and I furnished it myself," said Betty, proudly. "And there's a straw matting, and some rugs—Smyrna—and a white iron bedstead, and a lounge for change, and an invalid's table to reach over the bed and hold her food and the fancywork she can do, and another table for the books and the photographs; and there's pictures on the wall—chromos," said Betty, loftily. "But, bless you, she doesn't know the difference; and there's plants that I see to, and muslin curtains at the windows—but she won't have them drawn; she lies there just in a rapture, and looks up at the sky

when it's blue, and at the little white clouds, and calls them her angels; and when it's gray she says she feels the cool and refreshment of the rain and the blowing wind; and sometimes when it's clear she sees the moon riding high. And if you ever saw bliss, yes, bliss," says Betty, her own face fairly radiant, "well, it's Miss Cordelia Briars in person. Why, she says she's out of prison, that she thought the Lord had forgotten her, and suddenly he has opened something to her just this side of heaven."

"And of course you know," Betty went on, breathless, "I couldn't let Miss Frances be having all that more added to her by means of me, and so I'm answerable for Miss Briars's expense—I can afford it—and at first I got down here when I could to do for her; and it seemed, every time I came, as if I must stay and comfort Miss Frances—not that she needs comfort; you just look at her face when she's still and thinking; it's fairly shining. Sometimes I think it's true that the gates of the heavenly city are open and the light pouring through on her face."

And this was Betty!

"I said so to Mrs. Van the other day," Betty went on, "and I said I felt as if I must go down and stay and make the way easier for her feet. For you know," said Betty, "I've had good wages and my perquisites and the pay for furnishing society news to my Sunday reporter, and I've managed things so that I've enough laid by to hinder my being an expense to her. And at that Mrs. Van cried out, turning so that her hair got a twist in my hand, and says: 'You wouldn't leave me, Betty! And Frances gone!' and falls to crying. And I never knew I was that to her before, or anything to her but a handy person, though she did pay for my lessons in hair-dressing and all that in Paris. And I cried, too," said Betty, crying again. "And the whole of it is I can't leave Mrs. Van. But I make shift to get down most every day and do for Miss Briars."

"And do you love Miss Briars?" I asked.

"Love her! What an idea! Why, of course not! I like to make her happy. That's pleasant. But I told you before I love Miss Frances," said Betty.

Well, as I said before, I began to have hope of that Betty, in spite of the way she held back her skirts from the noisome child.

It wasn't long after that day that one morning, as I sat in the pew trying to make the Sawmies respect themselves and their belongings, that my heart stood still with a kind of shock, for there was the usher showing who but Mrs. Van Cortright, fluttering and flirting after him, to the seat in front of my mistress; and it was Mr. Brinckerhoff was with her, the lover, you know, that Miss Frances had given up for the sake of her work. Betty told me afterward that Mrs. Van had asked her the way to the church, that she might hear the man who'd had so much to do with making Miss Frances love the sick and the poor more than the pleasant things of her own life, more than herself, than Mr. Brinckerhoff, and had made the other life, supposing that there was one—"For I'm sure," said Mrs. Van, "I don't see how it will pay the universe to run me twice, for instance"—of so much

more worth to Miss Frances than this one.

"That's not the true inwardness of it," says I. "She's helping them to their rights that can't be getting the worth of this one."

"Anyway," said Betty, "that's what she said. You're always a-taking me up."

Well, Mrs. Van came up the aisle that morning, rustling and tinkling and flouncing, faint, sweet perfumes following her, and nothing like as comfortable as when going to theater and opera. My master was just mounting the pulpit. And as he looked over the people he turned the leaves of the Book, and he read, or he repeated, a verse here and a verse there. "To them which sat in the region and shadow of death light is sprung up," he said. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." And in a moment more he said: "Take no thought for your life. . . . Is not the life more than the meat? . . . He that loseth his life for my sake shall find it. . . . Even so, it is not the will of your Father which is in heaven that one of these little ones should perish. . . . It is the Spirit which quickeneth. . . . Where the Spirit of the Lord is, there is liberty. . . . The words that I speak unto you they are Spirit and they are Life." Then he fluttered the leaves back and said: "Think'st thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" And he shut the Book and said: "Himself took our infirmities and bare our sicknesses."

I can't rightly tell you of my master's sermon, for that woman, restless, nestling, ill at ease, kept my thoughts wandering to her in a shameful way. She took up a hymn-book, and she laid it down; she got her a footstool, and she pushed it away; she fidgeted with her dress, and smoothed her gloves, and arranged again the bunch of violets she wore, and hunted for her fan and found it, and sent sweet gales blowing about her; and she moved to another place in the pew, just regardless; and she turned her head this way and that, and took her long handled glass and stared about her, all as if she were in a strange country. You would hardly have thought my mistress, so calm, so serene, her eyes like dove's eyes—though I've heard my master say the true rendering of that is "her eyes are doves"—was of the same kind as this pink and white affair, with the purples and the ribbons, the jewels and chains and feathers and flummeries. As for Mr. Brinckerhoff, I noted that he was very pale and still, and sat without moving an eyelash. And in a while my lady looks up at the great rose window, where the blue stain of the glass is bluer than heaven itself; and at length, as if it was the last thing she was there for, her eye fell on the minister.

And at that she never stirred again. And presently the pretty color on her cheek began to fade, and the breath to flutter, and those eyes of hers began to grow larger and larger, and were swimming in tears. "O!" I heard her saying to Mr. Brinckerhoff, without turning her head, "I can't bear much more of this. I don't like it. You'll have to take me out!" But he never let on he heard her. And then she faced about, and looked my

mistress over, and my young Master Joe, so white and handsome and composed, and at the Sawneys, who had been scandalized into good behavior by her goings-on, and at me fumbling for a peppermint to give them by way of reward; and she looked around again at all the earnest faces of the congregation, and then once more at the master, his face like St. John's as he spoke. And we all stood up for the benediction, which ever seemed to me when the master gave it like something dropped from an angel's wings, some breath of the air of heaven itself; and the choir broke out into a glad anthem—and my heart! that incomprehensible woman sat still, and hid her face in her little lace rag of a handkerchief, and shook with her sobs.

I hustled the children out of the pew, and left my mistress to speak with her. And I hope I knew my place better than to be passing any remarks on her till my mistress chose the time.

But that didn't hinder my keeping my eyes open. And I knew my mistress hadn't taken Mrs. Van Cortright's hand to let it drop again. And so, you see, I wasn't as much surprised as I might have been, when one morning, as I was down in the little surgery at the back of the hall—where Miss Frances, or one of her helpers, saw the women who came in to have their troubles dressed, or the men with their cuts and bruises—while I was holding the basin for Miss Frances as she stood with the red sponge in her hand, and the patient—well, but there's many of us can't hear of what the rest have to bear—Cully opened the hall door at a loud ringing, and I heard that Betty's voice exclaiming, "If there's any one smell in the world that's worse than another, it is iodoform!"

"It isn't as pleasant as frangipanni," said another voice, a trained and silver sweet voice. I saw Miss Frances's hand tremble, but she went on with sponge and scissors and bandage, just the same; and Betty opened the door, and there stood Mrs. Van Cortright.

I suppose Mrs. Van Cortright thought her sister would drop everything and run and throw her arms about her in a glad welcoming and reconciling. But there was the patient with the gaping sore, and, of course, Miss Frances couldn't leave it at that point. But she looked up, her face and eyes beaming, and I remembered as I saw her a verse I had heard my master read, and that stayed by me, as a verse will:

She was a being of the joyous time,
Of morning dew and the first hour of prime.

And she said: "O, Jule, Jule, darling! How dear of you to come! I'm so glad! O, so glad! Go into the other room, and I'll be there directly." And I suppose it was better for Mrs. Jule that it happened that way, as doubtless it saved her a good hysteric outburst.

And then, when the patient crept out, Miss Frances washed her hands, and stripped off her over-all, and stepped out through the long window to let the fresh air blow through her gown, and hurried into the front room without closing the door on Betty and me.

"Well, Frances," said Mrs. Jule, "you see I couldn't keep away, although I did say I never would see you again! You always did have everything your own

way and I suppose you always will. And—and I've come down to help you, if you'll let me—and you'll have to! And I shall come down a part of almost every day. And Van says you shall have all the money you want, and you can't refuse it," said Mrs. Van, "for it isn't for you only—it's—it's"—and she stammered, and colored up, and ran and hid her head in Miss Frances's shoulder—"it's for the Master's sake!"

"I told you," said that Betty, with a solemn wink at me as I closed the door, "that I'd bring her down here herself before I'd done with her! And that's only the beginning!" says Betty. "We'll see Mr. Brinckerhoff here yet, you mark me! And he'll be telling her that a home down here, and a family reared Christian-like among the people, will do more for the love of God than her lonely way, and that the great house he'll build and fill with marbles and painting and flowers, and a welcome besides, will be just a fountain of good works and civilizing in the Felonies. And he'll be telling her that his way is God's way, and her's isn't, because it's against nature, and that two can be of more use than one alone, and that his fortune—O, he's got big money—will provide homes and hospitals and trained nurses and doctors and sisterhood women and trade schools and do—O, worlds more good than Miss Frances can do in all her life alone! And I'm with him every time!"

"Maybe," says I. "Yes, maybe. But somehow I like Miss Frances best the way she is."

"He doesn't, then," said Betty. "And he and Mr. and Mrs. Van are going to invite themselves down here next week, and send the cook before them, for Thanksgiving. And Miss Frances won't have the heart to make Mr. Brinckerhoff's Thanksgiving come to nothing. Now, you see! All goods returned if not as warranted," said that Betty.

Quiet Talks With Earnest People in My Study*

BY REV. CHARLES E. JEFFERSON, D. D.

XX. APPRECIATING THE MINISTER

Ministers are human. They have hands, organs, dimensions, senses, affections, passions. If you prick them they bleed, and if you appreciate them they are strengthened. They are more sensitive to appreciation than most men because of the nature of their work. Their work is heart work. It is arduous and exhausting. It involves their sympathies and affections. To have a thankless congregation is an agony something like that of having a thankless child.

Moreover, a minister has many things to worry him. He is subject to constant and merciless criticism. He is never eager to hear all the things that people are saying, but in the course of the year he is certain to catch enough of the tittle-tattle which goes on around him to trouble and depress him. In this way anxieties and suspicions often arise which faith is not able to shake off. The flippant remark of some petulant critic may lie like lead on his heart for weeks. He loses confidence in himself. He imagines his critics more numerous than they are. It

has happened more than once that a good man has been worried into insanity or the grave by the impression that his parish was hostile to him. The impression may have been created by the bad feeling known to exist in only two or three homes. A minister to do his best work must live in an atmosphere of good will. Laymen ought to create such an atmosphere. While the busybodies are carrying to the pastor stories of dissatisfaction, the saints ought to bear to him messages of affectionate good cheer and enthusiastic approval.

The finest results of a minister's labors are below the reach of the eye. They cannot be computed or tabulated. They are spiritual satisfactions, heart impulses, soul inspirations, which only those who receive them know anything about. A minister often fails to realize the magnitude of the work he is doing. Because the people say nothing he concludes his ministry is in vain. Many a clergyman has carried a burdened heart through years of disappointing labor, hungry for a word of appreciation which never came, finally throwing down his work in despair, only to find on the eve of his departure to another parish or the other world how wide was the satisfaction and how genuine the affection for him in the hearts of the people. Just a word of commendation now and then through the silent years would have brightened many a day that was dark and made lighter many a burden which almost crushed. Tell your minister, brethren, that you appreciate what he is doing. Praise, like mercy, is twice blessed. It blesses those who give as well as those who receive. It is a shameful thing to sit for a year under preaching which makes you a nobler and happier man without letting your pastor know that in at least one heart the seed has fallen and is bringing forth many fold.

Laymen ought to practice Paul's words, "I praise you." Why not praise your pastor? Are you afraid of spoiling him? Do not fear. Praise spoils no one who is not spoiled already. It is true, as Wordsworth says, that "praise is dangerous." But so, also, is every other good thing. For every man hurt by praise a thousand are starved to death by lack of it. There is nothing which humbles a true man like generous appreciation.

Many persons are so unaccustomed to speak complimentary words that when they attempt it the words stick in their throat; or if the words get out they are badly bungled. No man under thirty can be told that his sermon is very good for a young man without resenting it. He has Paul's authority for refusing to allow men to despise his youth. It is galling to a man over sixty to receive compliments with a reference to his age tucked away in one end of them—a sting, as it were, in their tail. Nor is it edifying to hear a person begin with, "I don't want to flatter you, but"—Such a remark is equivalent to saying, "Please don't think I am a liar because I say I enjoyed your discourse." Nor does a sensible man want to be assured that his sermon was "grand" or that his prayer was "splendid." Such encomiums are almost as bad as the eulogy of the brother who invariably prefaces his remarks with a declaration that he believes it to be his duty to encourage a

* Copyright, 1898, by Charles E. Jefferson.

man when he does well. Grown men do not like to be patted patronizingly on the head. Words of commendation, when squeezed through the lips by a hard sense of duty, bring a chill instead of a glow to the heart. Praise is best when it comes easily and naturally,

As showers from the clouds of summer,
Or tears from the eyelids start.

A quiet, "I thank you for your prayer," or, "Your sermon helped me," is worth more than all the stilted English which a voluble enthusiast is able to pour into a preacher's ears.

There are ministers who seldom receive a word of praise. Their big, eloquent brothers go through life with hosannas ringing perpetually in their ears, while they drudge on unnoticed, with no one to stir their pulses by shouting, "Well done." It is a mistake to suppose that God's commendation alone is sufficient. Moses was strong, but he was not strong enough to hold up his hands to the end of the day, "Aaron and Hur stayed up his hands, the one on the one side and the other on the other side, and his hands were steady until the going down of the sun." Happy the minister who is steadied and sustained by Christians who appreciate the work that is being done, and who hearten their leader by a frequent word of gratitude and appreciation. A minister was one day surprised at the close of his sermon to have a stranger greet him thus: "I thank you for that sermon, it did me good." He had preached faithfully for a year, and no member of his congregation had in all that time expressed to him a word of appreciation. The words of the stranger overcame him. To be assured that a sermon of his had reached the heart was like rain on thirsty soil. He hurried home and told his wife the good news. They bowed their heads and wept together.

In and Around New York

The New Professor at Union

Prof. William Adams Brown, the new Roosevelt professor of systematic theology in Union Seminary, is a son of John Crosby Brown, president of the board of trustees and a member of the session of Dr. Parkhurst's church. He graduated from Yale in 1888, and spent the following year there in post graduate work. He took the theological course at Union and then went to Berlin for two years on a seminary fellowship. Returning home he became an assistant to Rev. Dr. Philip Schaff, upon whose death in 1893 he was transferred to the department of systematic theology. For the last three years he has been provisional professor in the chair in which he is now accorded full honors. Dr. Parkhurst gave the charge at the inauguration, and the inaugural address of the new professor was upon the subject Christ the Vitalizing Principle of Christian Theology.

Some Brooklyn Activities

Dr. Abbott begins next Sunday his autumn series of Sunday night lectures, the subject he has chosen being Hebrew Prophets and American National Problems. Mr. Porter, now associate pastor, has closed an excellent series on Opportunities in a Great City. Mr. Herald has once more celebrated the anniversary of the work at Bethesda. This was the seventeenth, and Dr. Behrends, as he always does when he can, came to say some words of encouragement. There were fourteen accessions to membership. A fair is in progress in the new Immanuel chapel this week. The dedication is to occur on the last Sunday of the month. Mr. King is preaching a series at

Bushwick Avenue, and plans are being made for November and December Congregational Club nights, the December one to be a joint Manhattan and Brooklyn one.

A Great Evangelistic Movement

Baptists of this city decided last week to undertake an evangelistic movement on a larger scale than ever before. They debated the question of the winter work here for several weeks and have finally voted to hold meetings in every church and mission in every borough of the greater city on every night during January save Saturday night and to assemble the workers at central locations on each Monday afternoon for prayer, praise, counsel and inspiration. This will mean 2,618 meetings. The plan of each is left to the pastor of each, but it was resolved to begin at once to get the people of the churches aroused to the spiritual importance of the movement.

Progress at the Manhattan

Manhattan Church held its second annual meeting last week. F. L. Underwood, president of the board of trustees, presented a report reviewing the work of the year. The church is in good financial condition, with all bills paid, and about \$2,700 on deposit to the credit of the building fund. Unusual interest is shown this fall in the evening service, and congregations were never larger.

The New Features at the Broadway Tabernacle

These are successes. The public so votes them, and it is easy to see why. The song service at three has now been given several successive Sundays, with a steadily increasing attendance, fully three-fourths of whom are not members of the congregation. Extra chairs have had to be brought in. The talk on present day problems, at four, is no less successful. Dr. Strong of the League for Social Service, Robert Graham of the Episcopal Church Temperance Society, and Rev. J. B. Devins, one of the editors of the New York *Observer* and a well-known East Side worker, have been among the speakers. People have been observed to attend both these three and four o'clock attractions, stay for Dr. Thomson's Bible class at five, which so far from suffering has its earnest supporters as always, and come back for the evening service. And they were strangers, too. A week ago last Sunday morning, a rainy one, had the largest congregation that has been present since Dr. Jefferson came, the initial Sunday not excepted.

Getting Hold of the Students

There are fifteen to eighteen thousand students in this city during the winter months. To reach them Dr. Faunce of the Fifth Avenue Baptist Church has instituted a Sunday evening service, which opens with a recital on a splendid new organ and concludes with a service and sermon on practical topics. Ushers are provided and the promise made that no one shall be kept standing. The series began last Sunday evening and will continue until January, when Dr. Faunce goes to Harvard as preacher there for a month. Some of the sermon topics selected are Personal Purity and How to Make One's Own Creed.

Election Night in New York

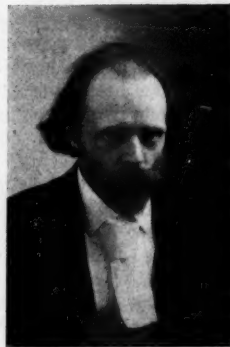
Not even on the night of the presidential election of 1896 were there larger crowds and greater excitement in the streets than on election night this year. Surging masses were everywhere. Returns were posted on huge bulletin boards, helped out by rockets and electric signals. Printing House Square, Union Square, Madison Square were filled with a crowd of yelling, cheering, shivering men, boys and a few women. The Fifth Avenue Hotel and the Hoffman House held the politicians. The balcony of the famous Fifth Avenue bore up a company of Republicans, who shouted for Roosevelt and kept a band playing. The early returns, showing a slump in the Van Wyck vote in Manhattan, caused Democrats to gnash their teeth and look glum. When King's County came in with a thump-

ing big vote for Van Wyck, Democratic hopes rose. Then it became a question whether the Roosevelt vote above the Bronx would be large enough to overcome the Tammany vote below it. Doubt hovered about for some time, and the crowds were silent comparatively. About eleven, when the up-country election officers had finished counting and telegraphed totals, the followers of the Rough Riders went wild with delight and pandemonium reigned. Such a scene has rarely if ever been witnessed here, and such a one is possible only where there are thousands upon thousands to produce the uproar.

CAMP.

Pencilings

BY A PERIPATETIC



HALL CAINE

I took a dose, or, rather, I should say I suffered an application of what Henry van Dyke has recently wittily described as Pond's (Major) Extract of English last week. That is to say I heard Hall Caine, the Manx novelist, tell a simple tale which he calls Yan, the Ice-lander. Mr. Caine has taken himself and his art so seriously of late, and seemingly, if not actually, so eagerly has coveted the publicity of controversy, that many, including most of the English and American literary critics, have been giving him the discipline of adverse criticism, which they think his inordinate self-esteem needs. Especially has this been so since the publication of *The Christian*, the dramatization and staging of which has brought Mr. Caine to this country. The clergymen of New York and vicinity were invited to a special performance of this play last week, and I suppose a similar courtesy will be proffered to the Boston clergy later in the season. If they accept the advice of Dr. A. J. Lyman and Dr. J. M. Buckley of the *Christian Advocate* they will decline the invitation.

Concerning that which I had the pleasure of hearing and seeing Mr. Caine do last week candor compels me to say that I was agreeably disappointed. The motif of the tale is as old as the tale of Esau and as new as that of the latest version of the Prodigal Son. But in telling it Mr. Caine, without any of the accessories of scenery or costume, by the magic of his art transports you to England, to Greenland and back to England again, and if the steady attention of people for ninety minutes and much weeping and applause by his auditors be the test of success, then Mr. Caine is not a failure. His manner his unconventional and natural, his voice clear and expressive of the finer shades of human feeling, and his physiognomy is not one to be forgotten in a day.

I suspect that some of the criticism of Mr. Caine in Great Britain and this country comes from those who are rebuked severely by his characters as they expose the mockery of much that passes for Christianity in the Anglican fold and the baseness of much that passes for decency in modern dramatic art. This, of course, would not account for any such criticism of Mr. Caine as William Winter has recently indulged in, for Mr. Winter is not a defender either of sacerdotalism or of lubricity. Mr. Caine may not be humble, and his fiction may be of the melodramatic sort, but he certainly is not what Mr. Winter has recently described him as being, namely, "a blathering rhapsodist" or "an impudent villifier."

All things are easy to industry, all things difficult to sloth.—Benjamin Franklin.

America's Reasons for Gratitude

Voices from Different Sections of the Country

For What Has the East to Be Thankful

BY A. E. WINSHIP, LITT. D.

America has cause for thanksgiving for general improvement in business, for the almost universal employment of labor, for abundant harvests, for enlarged foreign markets, for exemption from great calamities, for the speedy termination of the unexpected war, for brilliant victories on sea and land, for the health and clear head of our chief magistrate through the trying ordeal of war, for the era of good feeling in all sections of our country, for the increased respect of the nations of the earth, for England's moral support, and for the czar's inauguration of plans looking toward permanent peace throughout the world.

The East is specially interested in the safe and profitable investment of its capital and in the realization of its ideals. Capital is wealth employed in or seeking investment in productive enterprises. The East has large capital as the result of industry, thrift and frugality. Ideals result largely from conscience and from genius in poetry and oratory.

The wealth of the East has come largely from trade with foreign countries and from the development of the West. Since the day when John Jacob Astor laid the foundation of a vast fortune in the fur trade of the upper Mississippi, we have profited from the prairies, ranches, mines, flocks, herds and railroads of the great West. The South has scarcely added a dollar to her wealth from the unfolding of the continent, and, until recently, no Western State has been in condition to invest capital beyond its own borders.

The liquidation of the West has meant some loss to Eastern investors and has practically closed the West as a field for adequate, safe and profitable investment of our capital. At this juncture our home industrial enterprises are jeopardized by our ideals regarding the hours and conditions of labor. Capital is at the time heavily taxed by our ideals as to roads, parkways, sewers, water-works and the care of paupers and criminals, all creditable to our courage and conscience but a menace to unemployed capital.

If this year opens new avenues for capital and new activities for the genius for developing ideals, there will be cause for special thanksgiving in the East. The activity of foreign markets has provided for the profitable employment of much capital. The revision of the sentiment of America and Great Britain toward each other is a boon to the East. The increased respect of all nations for our navy is not without its effect, and there is reason to believe that the productive islands with which our relations must hereafter be very close will offer to capital opportunities akin to those enjoyed for half a century in the great West. These islands will afford ample exercise for our ideals while we raise them to our standards of civilization and Christianity.

If there is ever a season of thanksgiving over our relations to Cuba, Porto Rico and the Philippines the Eastern States

will lead in the service of praise, and our faith ought to be equal to present thankfulness through belief that He who has called us to free these peoples and to protect and advise them in the transition period will make the experience redound to our good as well as to his glory.

There is occasion to give thanks for our new relation to the sentiment of the South and West. For a hundred years the South has opposed all legislation intended to benefit New England capital, and large sections of the West have in recent years developed equally intense prejudices against us. Our ideals on the African, Indian and Chinese problems did not allay this bitterness. The year that is closing has changed their sentiment toward us as by a miracle, and our children will inherit few of the antagonisms from which we have suffered for generations. For all this let us be thankful.

For What Has the South to Be Thankful

BY REV. FRANK E. JENKINS, ATLANTA, GA.

We have reason to be thankful that the glorious gospel has been committed to our trust for another year. We have experienced no unusual wave of spiritual power, whose results can be gathered into startling statistics, but the Spirit of God has been steadily at work, quickening and inspiring us to attempt more for humanity and enabling us to think more clearly on the problems that confront us.

We have reason to be thankful that a growing spirit of charity is abroad. We are theologically and ecclesiastically orthodox. The fences are so high that it is a little difficult to look over them. One has needed his denominational shooting-irons on to make such a look popular in his own denomination. The International Christian Endeavor Convention at Nashville in July was a manifestation of the beginnings of a larger interdenominational fellowship, and it was a sower of seed whose harvest is sure to come.

We have reason to be thankful for educational progress, a steady growth in ideals and achievements. Our public school system has had its beginnings since the Civil War. Our financial resources have had to be gathered from under the ruins of the past, and we have had to move slowly. But appropriations are increasing from year to year. Earnest people are beginning to agitate the subject of free public libraries, although many difficulties stand in the way. Lack of resources and race prejudices obstruct, but this year an increasing number are asserting that the difficulties can be surmounted and that State or municipal appropriations can be secured in the near future. In our schools we are not quite ready to open our doors to the world for its best educators and methods. We are not quite ready to admit that our own sons and daughters cannot in all cases do better work than others—in a word, we are still inclined to be clannish. We have reason to be thankful that this year this clannishness has broken down as never

before in our history. The visible results are not yet numerous, but the coming years will show many that will date back to this year.

We are exceedingly thankful that sectionalism has this year seen its end. It has been an intolerable burden to us. Some of us may talk now and then, from force of habit, as if Mason and Dixon's line were still visible, but we all know that it sank out of sight forever when the Maine blew up in Havana harbor. Only a minority of us voted for the man who now sits in the presidential chair, and not all of us will vote for him at the next election; but when he appointed Lee and Wheeler to their places in the army our hearts opened to him, and they have been opening ever since. Our public press and speakers are unstinted in their recognition of his ability, breadth, kindness of heart and Christian purpose.

When representatives of the G. A. R. in the North volunteered to be a guard of honor to the body of Winnie Davis, the Daughter of the Confederacy, our hearts were touched in a way that only a Southerner can understand. When the names of Wheeler, the Alabamian, and Dewey, the Vermonter, are coupled together in North and South as the heroes of the recent war, we forget that Dewey once fought on the Federal side and Wheeler on the Confederate in our pride that they both fought so nobly for our common country. We of the South have learned that the people of the North have laid aside all the bitterness of the past, and we are gladly conscious that it is all gone from our hearts. We feel like lovers who have finally and fully made up a long-standing quarrel. We are grateful for the wonderful divine providences which have brought so great a blessing out of so great an evil as war. We are planning a great Southern peace jubilee, to be held in Atlanta in December. President McKinley has accepted our invitation to be present. We will then show to the world how glad we are to be forever one with our brethren of every section of our beloved land. As never before we thank God that slavery is gone and that we are in this glorious Union.

We have reason to thank God this year that we are likely hereafter to have, as we shall appreciate, the help of the whole country in solving the problems of the South, and especially our problem of problems, the race question. We have no real precedents in history to guide us. The distinctly Northern solution will not work under present conditions. The distinctly Southern solution is evidently not final. Benjamin Kidd, the English writer on Social Evolution, says: "There is scarcely any more remarkable situation in the history of our Western civilization than that which has been created in the United States of America by the emancipation of the Negro as the result of the war of secession. The meaning of this extraordinary chapter in our social history has as yet scarcely been grasped."

To the Christian solution of this unparalleled problem we need to bring the Christian statesmanship and heart of the

whole country. Northern prejudice and Southern prejudice alike must be refused a determining place on this question. This is the first year since the North and the South divided on the slavery question in which the possibility of a united country in the solution of this problem has seemed to be other than a dream of the distant future. I do not forget that as I write a race war is waging in North Carolina with direful threatenings, but I nevertheless see a light shining on this problem this year as I have never before seen it shine. The observance of Thanksgiving Day as a national and Christian festival is increasing in the South. This year will be by far the most joyful we ever had.

For What Has the West to Be Thankful

BY PRES. WILLIAM F. SLOCUM, COLORADO COLLEGE

"The West" covers so much geographically and such a great variety of interests as well as problems that it is not easy to make any statement bearing equally upon all that this pregnant expression embraces. Still, as one looks out over this great West-land, thinking of it in something of its wide diversity of interests and opportunities, he finds much for which its people may well be thankful.

The abundant crops have been a great boon to many homes and institutions. The anxious and often wearisome burden of debt has been lifted from the farm and, better than that, the hearts that have borne it through weary years of toil and hope, often changed to despair. The children have started for college, the house has been repaired, new agricultural implements purchased, the minister's salary paid because better prices have gone along with abundant crops. This Thanksgiving Day will mean much to large numbers of Western homes because there is something in the bank as well as the debts canceled—things which have brought courage to many a patient toiler.

No one can come in contact with the seething life of the West, its growing populations, its many cities and towns, where so much is even yet in the formative period, without feeling that a better social and political life is slowly and surely developing. The West has always been deeply interested in the education of her children, and the public school is very near the heart of the true Westerner. During the last few years there has been a more critical interest in public education, and this has brought decided advances in the method and scope of these schools. All this is reacting healthfully on the social and political forces, and this is one reason why, as one looks back over a few years, he finds that in moral questions, as well as in economic problems, better and clearer views are being held. To one who loves his country through this Western section of it there rises a great sense of gratitude for this clarification of opinions that pertain to a better social and political life. Much in all this is due to the women of the West, who, through their clubs, their interest in public morals, their attitude towards temperance and social purity, are bringing in the better day, and for all this we are deeply thankful.

The life of New England has been re-created in the West, broadened and

often enlarged for the conditions and needs that exist where both opportunities and dangers are much larger. The Puritan has modified his traditions and is in many ways a different man from what he was on the homestead in the hill towns of Vermont and New Hampshire, but the elements of force and moral worth are here and again and again are the leaven which is slowly and surely leavening the whole lump. For the development of such forces one thanks the men and women of New England for what they were, and what they sent out into this country because of what they were. In all the things that have blessed the West, there is nothing more precious than the East's gift of noble manhood and womanhood and the things that have come forth from that gift.

That, however, which more than anything else stirs the earnest-minded person in the West with profound sense of gratitude is the consciousness of the opportunity which exists here for service. There are many battles still to be fought, and the chance for making one's life count for something brings rare sense of privilege. To be anywhere in the West today gives one the possibility of being in "the making of things," and of sharing in the creation of new institutions. The great West, with its diversified interests, its increasing population, is to play a still larger part in the life of our country, and whosoever has the rare privilege of sharing in any way in fashioning the social, political and religious life of this part of our country ought to be profoundly grateful. So it is that the opportunity for service which the West offers to its citizens, old and young, is the most prolific source of gratitude.

For What Has Canada to Be Thankful

BY J. P. GERRIE, TORONTO

The subject assigned me by the editor would call for a long article if space permitted. There are many reasons for thanksgiving, common to the United States and Canada, which will doubtless be named in both lands on Nov. 24. Among these are abundant harvests, better times, freedom from plague, and prevailing peace and good will at home. In all these things Canada has been specially favored, and it can be truly said that Thanksgiving Day never dawned upon the Dominion with a brighter outlook for a prosperous and happy future.

And then in her relationship to the United States the year to Canada has been a peculiarly friendly one. The principal cause contributing to this was the Anglo-American alliance, which has been taken up with great enthusiasm on platform and in pulpit. At meetings of various kinds the two flags have been unfurled side by side, while earnest addresses have been delivered on the common origin, mission and goal of the two lands. The visits and words of prominent Americans, including Lyman Abbott, Francis E. Clark, John Henry Barrows and members of the Quebec Conference have intensified this feeling of true friendship, which had already found a resting place in responsive hearts. Long may this friendship live, more fervent may it grow, and for all that has been done during the

past year there should be a heartfelt "thank God" from both sides of the line on our common Thanksgiving Day.

But there are causes more definitely Canadian which give occasion for special gratitude. The unhappy divisions of former years over separate schools have fortunately been hushed, and will no longer find a place in federal politics. The postage system with outside British possessions has been reduced to a penny, which rate will probably soon prevail at home and with other lands. Canada, too, has placed herself on record in the temperance cause in a way that no other country in the world has ever done. With the exception of Quebec, the other Provinces of the Dominion rolled up a majority of upwards 100,000 in favor of the prohibition of the liquor traffic, but the adverse rate of the Province named reduced the majority to about 14,000. That a prohibitory law will immediately follow seems hardly likely, nor is it best that it should. With most of the large cities and Quebec Province strongly opposed to prohibition, it seems scarcely possible that the measure, if enacted, could be effectively enforced. Prohibitionists, however, have great reason for thankfulness over the recorded verdict which has declared against the liquor traffic, whose doom seems near at hand. The temperance sentiment, too, has received a powerful impetus, which will hasten the day when in Canada drunkenness will be largely banished from the Atlantic to the Pacific. All things considered, Nov. 24 should be a day of the deepest gratitude to the Giver of all good.

The Alabama Convention

The sixth meeting of the Alabama Convention was held at Shelby, Nov. 8-10. Nine districts were represented. Four sermons were preached, and there was a singular harmony of thought in the themes. Rev. J. D. Foust preached on the things prepared for the people of God, Rev. J. N. London on the conversion of Cornelius as illustrating the simplicity of the plan of salvation and its sufficiency for all men, Rev. W. S. Jones on the duty of giving the gospel to the world, Rev. A. Y. Vickers on divine sonship. The National Council was reported by Rev. A. T. Clarke. There were reports on Sunday schools, education, temperance and the state of religion. Important action was taken on all of these subjects. Addresses were delivered on Home and Foreign Missions, Sunday School Interests and Ministerial Education. The convention was unanimous in requesting the American Bible Society to publish the Bible in the Revised Version.

Ordination in Alabama, as elsewhere, is either by councils specially called, or by district conferences on the request of churches. At its last session the convention gave way for an ecclesiastical council, called by the church at Gate City, for the ordination of Henry L. Hargett, who has been serving the church for some weeks as a candidate. Mr. Hargett comes from Baptist parents through the Methodist Episcopal Church, South, and a course of study at the Baptist Theological Institute at Louisville, Ky. The examination as to experience, call to the ministry and preference of the Congregational way gave unusual satisfaction to the council. The church at Gate City starts out under the new pastor with brighter prospects than at any previous time.

A. T. C. ■

O favors every year made new!
O gifts with rain and sunshine sent!
The bounty overruns our due,
The fullness shames our discontent.*

—Whittier. 7

Our Readers' Forum

OUR BENEVOLENT SOCIETIES

The year of the American Board ends with August, that of the Home Missionary Society with March, that of the American Missionary Association with September, and that of the Church Building Society with December. It is not a little curious that the year of the W. B. M. I., which co-operates with the American Board, ends with March, while that of the W. H. M. U., which co-operates with the Home Missionary Society, ends in August.

Such a condition necessarily perplexes those who prepare statistical reports for the Year-Book, and makes it practically impossible to secure accurate statements relative to the benevolences of the churches. Such reports, when secured, do not correspond with the figures in the published reports of the various societies, and the people are confused by an attempted explanation regarding differences in dates and figures.

Now, why is it not feasible so to change the operations of our benevolent societies as to make the financial year in the case of each contemporaneous with the calendar year? The requirements of the Year-Book make it necessary for us to report all our statistics for the calendar year. The Church Building Society has set a worthy example in thus changing its year; let the other societies speedily follow in its steps.

Such a change need not interfere with the present plan for annual meetings, as the treasurers and other officers can make their reports for the calendar year, supplementing them with a statement as to such part of the new year as has passed up to the time of the meeting. For the first year there would necessarily be some disarrangement, but speedily everything would get into working order again. There would thus be some accord between Year-Book statistics and the annual society reports, and the careful and accurate church reporter might find some satisfaction in the results of his labors. It may be just possible, however, that the falling off in gifts to our societies is more apparent than real, and, while worthy of consideration, not necessarily a sign of passing interest. To say that we are not giving so much per member now as thirty or forty years ago does not prove a falling off in our gifts. There are two facts, either one of which may account for the apparent falling off, which shows that it is more apparent than real. In the first place, the purchasing power of the dollar of that time was little if any more than half that of the dollar of today; that is, it means as much to give \$5 now as it did to give \$10 in 1865-70.

Then, in the second place, we must remember that there has been an amazing expansion of our denomination in the last thirty years. Our membership in 1867 was only 278,708, while in 1897 it was 625,864, an increase of more than 124 per cent. There are several facts in connection with this expansion worthy of note: it has come mainly through the formation of missionary churches; these churches have necessarily devoted their energies largely to building operations; the formation of these missionary churches and the solution of the great problems relating to them and their work have made large drafts on the benevolences of the older and stronger churches, and so their gifts for other causes have been somewhat diminished. The foreign missionary work at home has possibly broken in on the foreign missionary work abroad. The bare statement of such facts must suffice, though more might well be said, to show that the recent criticisms on our giving are not altogether just. "Figures will lie," unless all the facts are carefully considered.

There is a further word I would like to say. Some of our societies, the American Board and the Home Missionary Society for illustration, know pretty accurately what funds will be

needed to carry on their work for the year; why not apportion these sums among the States and among the churches? Of course our independent churches will not consent to a tax, but an apportionment is not a tax. I am not sure that Mr. Capen's proposed committee of fifteen could render us any better service than by informing each church, through the State co-operating committees, what is its proportionate part of the sum needed by these various societies for one year, and asking each church to try and raise that fixed sum at least. We are talking about systematic benevolence; why not systematize it?

Faribault, Minn. GEORGE S. RICKER.

BEGIN AT THE BOTTOM

The American Board of Foreign Missions wants \$800,000 "for the most economical and careful conduct of the work" for the ensuing year. Its estimate is none too high. But where is the money? The answer is easy. It is in the pockets of Christian men and women. If it is to be gotten, these men and women must give it. But they had that money last year and did not give it. It may be rash in any way to appear to question the wisdom of a measure which was adopted with considerable enthusiasm at the recent annual meeting, but, taking that risk, one to whom the name and work of the Board has been familiar from his childhood would like to suggest whether the result can be accomplished by beginning at the top and working downward, as would seem to be necessary if we are to have a new and, as may appear to some, expensive agency established at some central point, with the usual accessories of office and clerks whose special business it shall be to attend to the enlargement of the resources of the Board. It cannot be done by more vivid appeals, more pictorial literature, more earnest declamation or more frequent and neatly printed circulars. It is doubtful if more prayer at monthly concerts, or more faith on the part of the worshippers, will fill the treasury. The fact is the Christian world knows the need and has the most abundant means for grasping the situation, if it will. Our daily newspapers during the past season have given information of this character to thousands of Christian readers who never look into a missionary journal. The world is all open, and venturesome newspaper correspondents go everywhere, sometimes even before the missionary.

It must cause some to go down into their pockets who never went there before, and it must cause others to go more deeply into their pockets than they have ever been before. This is the problem put in plain and unsentimental language. This is the question written, not in the language of the church, but of the market place.

The proposition is now made to hire a persuasive manager, at a salary of \$3,000 a year, and give him an office from whence he can "stir up the people." We must get nearer the people and their pockets than that. It is doubtful if a man can be found in the whole range of the Board's constituency who can do this thing better than it has been done for years by the secretaries and missionaries. It is doubtful if better circulars can be written or more "electrical" appeals written and distributed. The trouble is not at the center or top. It is way down among the people. Why can we not find five men, at \$600 a year, who will go out every day of the week through all the weeks of the year and, with lists of congregations in their hand, ask each one whose name he finds there to give something for the work which he professes to love? If Mr. X wants to extend his trade, he goes among those who have not before been his patrons and presents his wares. Why should not our world-saving agency do the same? If Mr. Z wants to induce his present custom-

ers to buy more goods, he doesn't content himself with sending a new circular. He sends an agent directly to the man whom he desires to influence. Why shall not our agency do the same? No, in the opinion of one of the Board's constituents, we need more and better organization. But it is not at the top. It is at the very bottom. It can be largely trusted to pastors. But just now it cannot be wholly trusted to them. The pastors need to be better trained in organization, perhaps. Let us have more work and better work close down where the money lies which we want to reach. Let us have a thousand secretaries in a thousand churches and not one secretary in a great city.

H. E. B.

ASKING FOR DEFINITE GIFTS

Your editorial, *The Next Step Forward*, in *The Congregationalist*, Oct. 27, stirs me to add that if, through our conference committees, a certain definite sum should be apportioned to each church for each of our six societies, it would stimulate both pastors and churches in a healthful way. Much is gained in having a definite sum to work for, and it is great encouragement to know that there is to be intelligent and hearty co-operation all along the line. The churches already giving should be considered and those not giving should be labored with, but waited for. Let the A. B. C. F. M., for example, ask, not for \$800,000 from all the churches, but for a definite part of that sum from each supporting church in the land, and it will see a special effort made to get it.

A. J. D.

A FUND FOR THE EXPENSES OF DELEGATES

Few benefactors are doing more wisely with their money than those who are leaving some of it to struggling churches for use for some specific purpose, such as the music of the church, the replenishing of the Sunday school library, repairs upon the church buildings, etc. A good deacon has recently made a suggestion that ought to be sown broadcast to bear fruit perhaps a generation hence. It is that a fund be bequeathed for the payment of the expenses of delegates to the larger conventions and gatherings of the church. How many churches look with longing at our State and national conferences and councils, the anniversaries of our missionary societies, our Sunday school and Christian Endeavor conventions and sadly go unrepresented, for such as otherwise might go cannot afford the expense, neither can the church afford to bear it. Let somebody try the experiment of creating a fund for paying the expenses of delegates from the church to religious conventions. The writer could easily name a church that would offer itself as the subject of such experiment.

A. D. B.

PROPER RESPECT FOR CHURCH MUSIC

Dr. Jefferson, in his eighteenth article, entitled *Ways of Killing a Sermon*, finds fault with persons who criticize a sermon on the way out of church, or who ask, "How did you enjoy the music?" On the other hand, we have often heard the question asked, "How did you enjoy seeing two ministers in the pulpit talking, and hearing their voices when the choir was singing the anthem, 'Praise God in his holiness'?" Many ministers have yet to learn that the singing is as much a part of worship as the preaching.

CONSTANT READER.

A COMMON OCCURRENCE

Please tell us through *The Congregationalist* if it is consistent with the Congregational usage or polity to have a pastor installed over two churches. It seemed appropriate to have this done in a recent case when I was a delegate, but it was questioned if it was consistent with our usage.

J. J. A.

THE HOME

Thanksgiving, 1898

BY DR. G. R. ELLIOTT

For what should we be thankful? Is it war?
Yes, war that brought us honor, left us peace;
While listening nations marveled from afar
How soon swift triumph bade the cannon cease!

For what should we be thankful? Is it bread?
Ah, yes; a gathered harvest smiles with cheer,
While foreign tarvelings, by our bounty fed,
Shall hunger not through all the coming year.

For what should we be thankful? Is it love?
Yes, love; for in the conflict lately past,
Through battle smoke, behold the hastening dove—
And our rift sections reunite at last!

Where with shall we give thanks? Shall it be speech?
Ay, but not that alone; let thought and deed
Proclaim the grateful heart in tones that reach
The throne from which all benisons proceed.

To whom must we be thankful? Unto God,
Who bids our harvest ripen, flocks increase,
Yet smites our errors with a chastening rod,
And sends us war that we may earn our peace.

Comfort in
Memories

As we grow older holidays frequently bring more of sadness than of gladness. Especially is this true of our New England home festival, Thanksgiving. Separation, bereavement, loneliness are doubly hard to bear at such a time. How shall we meet the day—those of us for whom Thanksgiving has more of memory than of anticipation? There are at least two ways. Dwelling upon happiness of the past we may make ourselves miserable because it can never return, or we may find comfort in those very memories. Happy memories are riches for which we should thank the good God. He who has had a home and family and joyous days can never lose them utterly. Instead of repining he may be glad and grateful at Thanksgiving for what he has had and for the ability to make the past live once more by aid of memory and imagination. If young people could understand that their future will be colored by memories which they are laying up now, if those of us who are secure in present happiness and possession would have naught to regret and much to cherish in the days to come, Thanksgiving Day would have a new importance; parents would spare no pains to make the holiday merry for their children, and sons and daughters would allow no slight obstacle, no invitation or attraction elsewhere, to prevent them from keeping that festival in their home.

Miss Loving's Soldier

BY HELEN A. HAWLEY

"Just the thing," said Mildred Burton. Mrs. Burton looked up from her sewing with a question in her glance.

"Why this," Mildred answered, not waiting for the question to be put into words. "It always seems such a waste to destroy a good religious paper, when so many people can't afford to take one. Here's a notice that whoever will write to a Mrs. Henry Clark, South Armington, will receive the address of a person to whom such a paper would be welcome. I'm going to write."

"I would, by all means." It gratified Mrs. Burton to see Mildred alert to do small kindnesses.

The letter received a prompt response. Months went by, and each successive week the young girl addressed a newspaper wrapper to:

Miss Loving Mathers.
Springbrook, —

As she wrote, she often smiled at the quaint name, making a mental picture of the one who bore it. A woman whose name was Loving ought to be rolly-polly, with twinkling eyes, a brave spirit and a loving heart.

Oddly enough, Miss Loving had all these characteristics. She lived alone; she was poor, but poverty and solitude failed to crush her cheery nature. She owned her little house of four rooms and an attic. As to bread and butter, Miss Loving was a "repairer." She made over men's trousers for boys, she put in new seats and knees when the boys wore them out, she let down tucks in the frocks of growing girls, she "turned" thir mother's gowns. The country round brought its old clothes to Miss Loving, to be made as good as new—brought them, because she preferred to work in her own home, in her own independent manner, "by the piece," not "by the day." When the religious paper continued to come regularly, her cup of contentment was full.

The war cloud gathered and broke over Cuba. Miss Loving read all she could about it, and, fortunately, her paper gave an excellent *résumé*, with no sensational prophecies. Her heart went out to the boys in camp. If she could only do something for them, but Miss Loving's repairing didn't allow much margin for heart promptings. Then she caught the appeal for reading matter and for Testaments. Her dear old face glowed at the thought, "I can send a Testament." Right before her eyes was the address of the man who would receive it and pass it on to some soldier, "Rev. John G. Anderson, Tampa, Fla." To be sure the Testament was dear to her; it was the gift of her mother. But some other mother had given her boy. Miss Loving had no boy to give—she had only a Testament. She wouldn't really need it, for there was father's Bible left. She was glad to send it, and she could spare the few cents for postage. Every night after the precious volume went she helped in another way. She added a petition to her prayer for the soldier boy who would receive it.

The eventful summer hurried by. The lovely autumn days passed also, and October struck its colors to sober November. Then the air grew crisp with frost and skirmishes of snow till it was the day before Thanksgiving. Miss Loving sat alone, counting up her mercies, as was her wholesome habit. Not the least of them was the unknown soldier lad. It meant much to the solitary woman to have one dear, secret affection which she might cherish. Was he living or dead? She did not know. She never expected to see him in this life, but there was a half-formed hope that she might recognize him in the life beyond.

A knock at the door—doubtless a neighbor with an invitation to dinner on the morrow, for some one usually remembered her. She said, "Come in," after her simple fashion, and a tall fellow, who might be twenty, entered. His left sleeve was tucked into the pocket of his coat.

He lifted his cap in respectful manner. "Miss Loving Mathers?" said the stranger, with an upward inflection.

"The same, sir." The little spinster rose.

He smiled, a delightfully frank smile, and putting his right hand into his breast-pocket drew out a small, old-fashioned book. Miss Loving gasped. It was her Testament!

"This must be my introduction," her visitor began. "It was given to me when we were in camp at Tampa. I wasn't what you'd call a good boy," he went on, rapidly, as if in a hurry to finish his explanations. "My father and mother didn't want me to go into the war—there were sufficient reasons. I was bound to go though, and I ran away to enlist. By the time we were at Tampa the shine was a little off, but I couldn't back out even if I wanted to. I'm not saying I did want to."

He looked so boyish at the moment Miss Loving could have given him a motherly kiss. She only interrupted to say, "Take a chair, do," for up to this instant she had allowed him to stand. The surprise was too great for her politeness. He sat down and laid the Testament on the table. "It's mine though, for always. I can't give it back," as he followed her glance.

"I wouldn't take it," she murmured.

"It was given to me one day when I felt pretty homesick—we were just starting for Cuba, and it seemed as if my mother had come and smoothed my hair. You see, when I ran away, I felt too reckless to want a Bible for a companion, and so I hadn't any. When I opened the Testament and read your name, 'Miss Loving Mathers, Springbrook, —,' I just knew it meant a good friend to me. The book was a good friend, too."

Miss Loving had read ancient war tales, and the words woke romantic memories,

"Did it—did it save your life? Was it in your pocket, over your heart, when the shot struck you?"

"Well, no, I can't say it was," he laughed. "But it did better than that. You see there's lots of time to think. Soldiers don't fight every minute, and they can't keep out of their minds what may be ahead, at least if they've been brought up as I was. When we were so careful about getting ready for everything—arms and uniforms and drills,—I began to think 'twas pretty foolish not to be ready in other directions."

He spoke with the slight hesitancy natural to a young man when he attempts to tell a sacred experience, yet with a certain brave frankness.

"That's where the Testament helped. Then when my arm went," he touched the empty sleeve, "and I took the fever, too, at Siboney, I felt as if 'twas all right anyway, whether I pulled through or not. I made up my mind if I did live to come out of it I'd look you up some time, ma'am, and—thank you." His voice was by no means steady.

As for Miss Loving, glad tears were running down her cheeks. "Thank the Lord," she said. "Why, lad, I've prayed for you every night as if you was my own boy." A faint flush crept over the face of the childless woman. Then, mindful of the real mother, she said, "But you wrote home?"

"As soon as I was well enough and had

come to myself. You know what I mean—you know about the prodigal son. I couldn't go, but I wrote, and they received me with open arms, I mean in that spirit. I'm on my way there now, and I expect the fatted calf 'll be on hand for Thanksgiving dinner. I was a long, long time getting well and then I didn't really want to go home till I'd found some way to make a living. I stayed a while with some relatives in the South, and now I've got a place in a bank. Father had influence, and folks are pretty good to soldiers, especially when they wear this sort of a badge." He touched the empty sleeve again.

As his hand went idly back to the table it carelessly turned over a wrapper which had just been torn from a newspaper. "Whew!" he whistled, as the writing came under his eye. Then he seized the paper and caught the little subscription tag pasted on it, "Morris Burton."

"Where did you get this?" he asked, in his excitement unconscious that the question verged on impertinence.

Unconventional Miss Loving did not mind. She answered readily: "Somebody sends it to me every week, and has for ever so long. And just think, it was a reading of that paper told me where to send the Testament."

Miss Loving's visitor sat gazing at the wrapper as if stunned. "It's my sister Mildred's writing," he found voice to say, "and that's my father's name. I'm Morris Burton, Jr., at your service." He jumped up, put his heels together and made a military bow to the astonished Miss Loving. "I call that remarkably jolly," he went on, as the first feeling of uncanniness passed off.

"I call it a remarkable plan," said Miss Loving, reverently.

"Well, you're right. Now I tell you what, Miss Mathers, I've just thought of something, and there's no saying 'can't' to a soldier, 'cause we're bound to win, you know. You're going home with me to Thanksgiving. There's two hours before train time, and it needn't take one for a brisk woman like you to get ready."

Certainly this adopted boy was very masterful, and Miss Loving's world turned upside down a score of times before she found herself on the train, a good deal flustered but very happy, with her best cap in a box on her lap. "To think—to think!" she kept saying and never finished the sentence. Indeed, she was filled with humility that such a little service should be so royally rewarded.

Her welcome at the Burton home left nothing to be imagined. After embracing their hero, after the first surprised glances at his quaint companion, after the hurried explanation, Miss Loving found a warm place. The real mother said over and over again: "How can I thank you?"

They were all sitting together in the firelight when the festive dinner was over, Mildred by the spinster's side. Every detail had been told and retold, and a happy silence fell on the group. At length, with the questioning spirit of a young girl, Mildred asked: "What if I had never sent you the papers?"

And Miss Loving answered, out of the assured faith which had grown by long experience, "I don't think, dearie, God puts in any 'what ifs' when he makes a plan."

Closet and Altar

Whoso off'reth praise glorifieth me.

We need to cultivate the spirit of praise for ourselves and for the promotion of our joy; for others, that they may be the sharers of our joy and may rejoice themselves; and for God, who loves to listen to our songs.—*Dr. Alexander McKenzie.*

The heav'ns are not too high,
His praise may hither file;
The earth is not too low,
His praises there may grow.

The church with psalms must shout
No doore can keep them out;
But above all the heart
Must bear the longest part.
Let all the world in ev'ry corner sing
My God and King!

—*George Herbert.*

My God! Thou fountain of all goodness, the more we draw from thy bounty the larger and fresher is its stream. O, grant that my heart may be a fountain from which thy praise and glory may never cease to flow.—*Christian Scriver.*

What is false gratitude to God? Gratitude is false when, having received bountiful, undeserved spiritual and material gifts from God, people thank God for them with their tongue, and use them only for their own advantage, not sharing them with their neighbors; when they obtain them and conceal them in their treasures, chests, libraries; thus depriving many of their brethren of spiritual enlightenment; or of food, drink, clothing, dwelling. . . . Such gratitude is false and impious. It means thanking God with the tongue, and meanwhile showing extreme ingratitude in deed.—*John Sergieff.*

Ask and receive—'tis sweetly said:
Yet what to plead for I know not;
For wish is worsened, hope o'er-sped,
And aye to thanks returns my thought,
If I would pray,
I've nought to say
But this, that God may be God still,
For him to live
Is still to give,
And sweeter than my wish his will.

—*David A. Wasson.*

PRAYER FOR THANKSGIVING

God of our fathers, whose mercies have not failed us in any time of need, accept now the tribute of our hearts' thanksgiving for thy guardian care and love. For plenteous harvests gathered in our fields; for the increase of our flocks and the fruits of our orchards; for joy and comfort in our homes and all kindly social relations; for restraint of war and glad return of peace; for blessings innumerable which have crowned the year with good; for hopes of the future and sacred memories of the past; for the light of thy Word and the teaching of thy Holy Spirit—blessed be thou, O Lord our God! We have sinned, but thou art ready to forgive the penitent and listen to the weak. So teach us to love the way of thy commandments that we may walk in it with glad obedience. And let the thoughts and affections of this day lead us through childlike faith to larger light and knowledge of thy will. Hear us, our Father, for thine own love's sake and, if it please thee, renew our blessings year by year. And unto thee be praise evermore. Amen.

Tangles

94. NUMERICAL

Dramatis Personæ: Solomon Peter Hale, "Professional Pedagogue"; John Thomas, Eliza Jane, Emily Kate, et alia, pupils.
Scene: S. P. H. and class engaged in literature.

- S. P. H. John Thomas, I think you are almost 1 to 6,
You must be competent to elucidate
The true significance of 1 to 8.
J. T. (Disturbed.) One who 2-3-4-5-6-2.
S. P. H. Indubitably! Another elucidation,
Eliza Jane, and with substantiation.
E. J. A car in which we 2-3-4-5-6.
S. P. H. Incontrovertible responsory!
This literal aggregation too, we see,
Signifies the understructure on which
The TOTAL locomotives. Emily Kate,
Now constitute a sentence to implicate
All these three variegated significations.
E. K. While TOTAL 2-3-4-5-6-2
In TOTAL, TOTAL carries COMPLETE
Over COMPLETE which is beneath
COMPLETE,
Until the 2 to 8 which carries WHOLE
Over COMPLETE which is beneath
WHOLE
Jumps the 2 to 8 and alarms the 2 to 8
In WHOLE by striking WHOLE on the
2 to 8,
And then no 2 to 8 is in COMPLETE
On WHOLE.
S. P. H. John Thomas, you may now go hence,
And 8-4-3-1-6-2-7 into insomnolence.
F. L. S.

95. EASTERN COUNTIES

1. What county may be spelled with two letters?
 2. What one is a shallow place in a brook or other stream?
 3. What is in demand for winter?
 4. What two are the most undemocratic?
 5. What is avoided by the successful market gardener?
 6. What introduces a foreign lady of rank?
 7. What was the leader in giving us steamboat navigation?
 8. What is most popular among patriotic citizens?
 9. What would a nobleman naturally seek on having his mansion burned?
 10. What should be credited with doing most to keep clean *The Congregationalist's* new building?
- PEPPER.

96. A TIMELY CHARADE (Phonetic)

We as a nation went by FIRST to LAST
An outrage, in its harshness unsurpassed!
And lo! the WHOLE—now that the die is cast—
Entails responsibilities so vast
That timid souls in terror stand aghast!
But braver hearts await, while standing fast,
Enlarged possessions, rightful gains amassed,
And institutions new, which well contrast
With mediæval types, forever past—
Upset by western civilization's blast!

NILLOR.

97. PACKERS' PROBLEMS

1. What is the largest number of silver dollars, each an inch and a half in diameter, that can be laid flat upon a surface one foot square?
 2. What is the largest number of solid balls, each an inch in diameter, that can be placed inside a cubical box whose edge is eight inches?
- B.

ANSWERS

89. 1. Hair ebony? O, no, Beriah. 2. Henna, Ann, eh?
90. 1. Snipe. 2. Albatross. 3. Condor. 4. Hermit thrush. 5. Partridge. 6. Eagle. 7. Owl. 8. Nightingale.
91. An acrostic (an a-cross-stick).
92. An ocean tramp. 2. German co'ogne ('o-logne). 3. A wayside inn (din). 4. Afrite (af-fright). 5. He grieves at the parting.
93. Diplomat-t.

Recent solvers include: J. H. S., Anburndale, Mass., 86; Nillor, Middletown Springs, Vt., 84, 85, 86, 87, 88; Ragged Sailor, Worcester, Mass., 86; Mary E. Pierce, Milford, Mass., 87.

It was Mabel P.'s riddle to which Nillor's attention was intended to be drawn and his answer to it (No. 85) is "Independence." Nobody gave the answer Mabel P. intended. Mathematical tangles who would get a quart into a pint measure will find in No. 97 an opportunity for exercising their ingenuity, and their results will be awaited with interest.



The Story of Architecture

IV. The Age of Imitation

BY ISAAC OGDEN RANKIN

In the age of Constantine Christians were destroying pictures of the Greek and Roman gods. In the age of Columbus, Raphael and Correggio were painting new pictures of Greek gods and goddesses at the order of pope and abbe. Painting grew rapidly toward perfection, but the method of architecture had largely changed from growth to imitation.

The same year that America was discovered Alexander Borgia became pope. He was a man of evil life, who is supposed to have died of poison which he had intended for one of his guests. For a long time after, while the Reformation was beginning in Germany, Rome was a thoroughly pagan city. The popes lived splendidly and lavished money upon art. Michael Angelo and Raphael were painting and building, but the work they did had cut loose from the older methods and was done in quite a different spirit.

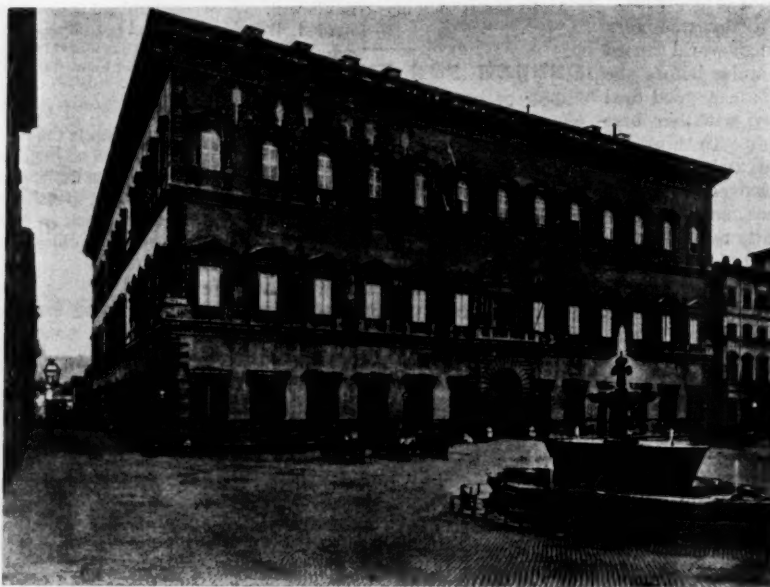
This is the turning point of the movement in art which is called the New Birth,

or *Renaissance*. It had already shown itself in the architecture of Italy, but in the time of the pagan popes it became the fashion. The Christian, and especially the Gothic, building fell into contempt, and the ruins of old Rome became the models of a new and sumptuous style. A Latin book on architecture, by a Roman

misunderstood rules of this old volume and to the ruins of ancient Roman buildings, especially of the Coliseum, we owe most of the architecture of the Renaissance. In the hands of a few great masters it gave us some of the masterpieces of the world's building, but it worked mischief in the hands of weaker men.

How much the popes and cardinals really cared for the old buildings after which they modeled their palaces may be judged by the fate of the Coliseum, which was studied and imitated most of all. Half ruined by an earthquake, they turned it into a stone quarry. Architects copied its design and carried its fragments off piecemeal for new palace walls. Fortunately, it was so large that they only succeeded in taking about a third of it.

The system of arched openings, story above story, framed in by columns and entablatures, which marked for the eye the divisions of the stories in the Coliseum, is the key to most of the palace building of the time. Another mark is



THE FARNESE PALACE, ROME (*Renaissance Domestic Building*)

engineer of the time of Augustus, named Vitruvius, was found and its rules were studied as a sort of infallible guide for architects. To the confused and often

umns and entablatures, which marked for the eye the divisions of the stories in the Coliseum, is the key to most of the palace building of the time. Another mark is

characteristic of the style. When a door or window was covered with a straight lintel the architects of the Renaissance were not content to leave it so, but added a purely ornamental triangular or curved cap. This ornament is repeated over and over again along our American city streets. It is the Greek pediment reduced to a mere projection on a flat wall surface, serving as a water table for the windows. Even the old broken entablatures were sometimes used again above the columns.

St. Peter's at Rome is the greatest of the Renaissance churches as well as the largest church in the world. It was planned by Bramante and Michael Angelo, and its dome is of special interest, linking it through several buildings of an earlier period with the Roman time. The most perfect of the remaining buildings of old Rome is the Pantheon, of the exterior of which a picture was given in a previous article of this series. It was probably the great hall of a bath, but is now used as a church in which Raphael and King Victor Emmanuel are buried. It is covered by one of the most beautiful domes in the world, which may be called the father of all later domes. Again and again Christian architects imitated it or improved upon its structure. This was done in the ancient church of St. John Baptist in Florence; in the great Byzantine churches of Sta. Sophia at Constantinople and St. Mark's at Venice; in Florence, again, where Brunelleschi set his wonderful eight-sided dome upon the Gothic cathedral; and in Rome, where, on St. Peter's, it became a model for a new style of Roman Catholic church building. Even the Capitol dome at Washington and the gilded dome of the State House in Boston must be called its grandchildren.

Our first illustration shows the dome of St. Peter's from the hill behind the church. Part of the height of the building is lost in the hollow in which it stands, but the proportions of the dome can nowhere be seen to such good advantage.

Renaissance architecture prefers the arch as the essential feature of its work and uses the column and entablature as ornaments. Its beauty depends upon the proportion and arrangement of its parts. Its success has been in palaces and public buildings and in a few great, or very simple, churches. Like the Gothic, it ran out at last in absurdities in the hands of weak or vulgar architects. Examples of its methods are common in all our cities. The Boston Athenæum is a good specimen of the older type and the new Congregational House uses its principles

freely. To this style essentially belongs also the Capitol at Washington, although its character is masked by colonnades and porticoes. In the State Department Building it is joined with the French mansard roof. How heavy and ugly it may become is shown by the Post Office in New York and the City Hall in Boston. In such a palace as the Farnese Palace at Rome, of which a picture is given, we have the style at its best.

It will be noticed that the line of study which has been followed in these papers has taken that kind of building which each different people cared most about and which proved most suggestive to the

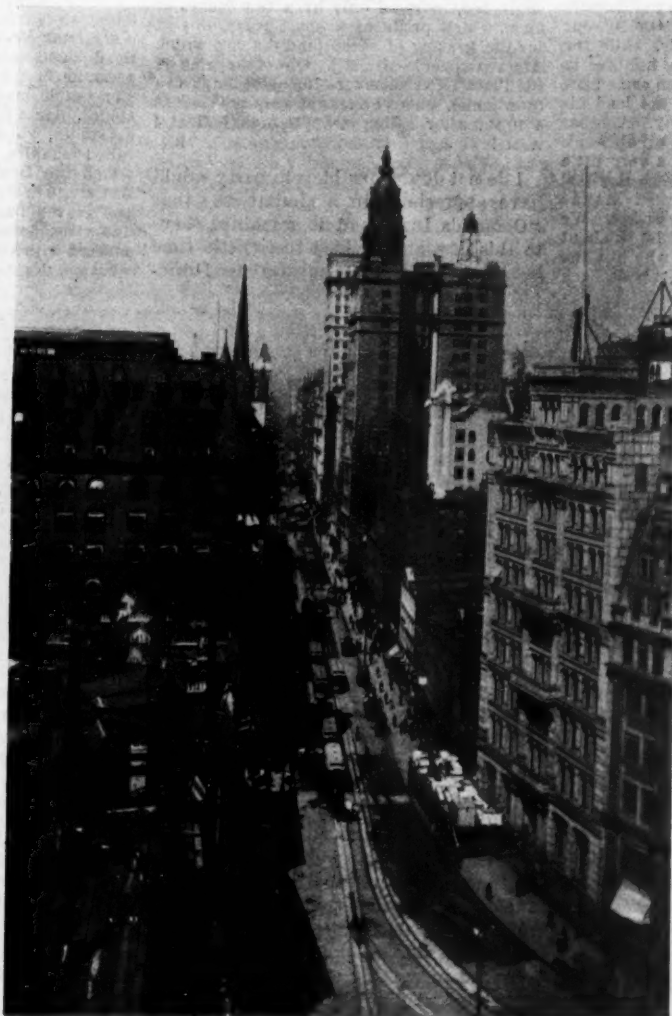
materials and methods of building. In our climate we do most of our work under cover. We are accumulators and want storage houses for records, books, pictures, museum and other collections. Land in the centers of our cities grows more valuable and we pile up office buildings twenty stories high.

We have new building materials. The dome of the Pantheon at Rome is built of brick, but the dome of the Capitol at Washington has more than 3,500 tons of iron in it. Many buildings in our cities are constructed wholly of iron and glass. Where they have been molded and painted to look as much like stone as possible, like all falsehoods, they are ignoble, but there is no good reason why an iron building should not be beautiful.

We have new methods also. In old days the building rested upon its outside walls, which were made broad at the base in proportion to their height. Nowadays we make the real building of steel beams bolted together and the wall is nothing but an ornamental shell. Crossing the ferry to New York I saw not long ago a building higher than Trinity Church steeple made entirely of steel—a network of black beams through which the light shone. About a third of the way up the outer skin of granite blocks was completed. A heavy earthquake would probably shake down this outer wall, as a man by shrugging his shoulders might shake off a loose bathrobe until it fell at his feet, but it would probably only make the network of steel tremble and sway. The effect of these tall buildings upon the appearance of our city streets is well shown in the glimpse of Broadway, New York, which the picture gives.

We may not like these tall buildings and the law

will probably compel them to keep within a certain height and shut them out of certain streets and squares, but the steel core has come to stay. The problem of modern architecture, with all the buildings of the world to study and all the different needs of the public to serve, is to use the new materials by the new methods to the best advantage for dignity and beauty as well as for convenience. By encouraging the study of art principles, by employing only the architects who have become masters of their art and putting an end to the political favoritism which often puts the planning of public buildings into incompetent hands, we shall have better object lessons set before us. The public taste will grow and we shall have less cause to be ashamed of American architecture.



A NEW YORK STREET (Modern High Buildings)

architects who followed. With the Greeks it was the temple, with the Romans the public meeting place, whether law court, amphitheater or bath, with the Christians the church, with the luxurious priests and nobles of the Renaissance the palace. In our own day we care most about great structures for practical use—libraries, railroad stations, government or office buildings. As to style, we are always experimenting and always imitating. We order a new building of one historic style or another as we would order one flavor or another for a pudding, and it must be confessed that many of our experiments have been failures.

The best hope of architecture in America lies in the growing taste and knowledge of our architects, in the changed requirements of modern life and the new ma-

The Conversation Corner

YOU remember that company of American tourists we saw sailing away from East Boston last summer, as per the Corner of Aug. 11? Well, here is a letter from one of them, describing a curious incident of their travels in the south of England:

Dear Mr. Martin: . . . I think you will be interested to hear of our bicycle trip to Stonehenge from Salisbury. It happened in this way. We wanted to economize time and money, and also were desirous of seeing the largest Druid Circle in England. There were just two and a half hours before train time, and of course sixteen and a half miles could easily be accomplished in that time. One of our number went out to find wheels, while the rest of us enjoyed the extra few minutes in the cathedral. The messenger soon came back with word that the owner would not lend his bicycles without a large security. Another person was sent to try, and then we all went. We were successful, and after a very little delay started out. The wheels were English-made, very heavy and hard-running. At the end of a mile we stopped, tired and hot. We looked at our watches and wondered about that train. One of the ladies, who had the worst of four very bad wheels, turned back

lection of "American Sacred Songs," who used to grind coffee and spices and mix sugar (not with sand) with me in a Salisbury grocery store when we were boys. When I saw them in 1880, they were the same as when I was a boy, except two, which had fallen. They originally consisted of two circles, the outer one of perpendicular pillars and cap-stones across them, the inner one of single smaller stones, together with some larger stones at one side as though parts of a gateway or an altar. As a boy I noticed that the pillar stones had two conical tenons on top, the caps being rudely mortised to receive the tenons. The stones came from a long distance, for they stand in the middle of Salisbury Plain, a plateau of chalk beds, covered only by a few inches of loam, which produces a short grass, only fit for the grazing of sheep [and the cow which Anna ran over!—Mr. M.]. One other thing on the Plain I do remember—the old Chough Inn (now gone), where I once got a square meal at 4 P. M., after eating a boy's breakfast at 4 A. M.!

I do not doubt our bicycle party would have appreciated in a similar way that "Chough's Inn," had it remained there to this day, and divided their little time between that and the mysterious Druid-

testimony of respect, affection and gratitude. Anno MDCCCLL." H. W. W.

It is a curious coincidence that the same mail which brought the Stonehenge photograph brought also a picture of similar stones from ancient Brittany in France. They were sent by one of our former Corner boys, who now as a college professor is abroad studying some learned "ology" or other. It is very kind in such friends to share the interesting things they see in other lands with us stay-at-homes. The professor writes:

ROSCOFF, FINISTERE.

My Dear Mr. Martin: . . . I send a view of the dolmens near here with some of the Breton peasants in the foreground. A dolmen is a stone table made of one or several huge, flat stones, placed horizontally upon several vertical stones, which, when they occur singly, are called menhirs. Dolmens are the altars on which the Druids offered human sacrifices. At Carnac in Southern Brittany Celtic pottery and graven images have been found buried under the dolmens. Ten-acre lots there are covered with the menhirs, arranged in somewhat regular rows. J. H. G.



DOLMENS IN BRITTANY



DRUID RUINS AT STONEHENGE

and after resting was able to push her wheel home again. The rest of us kept on. The one who set the pace had the best wheel—the other two lagged more and more. Our pedometers soon told us that it was still more than eight miles to Stonehenge. We repeatedly lost our way in narrow cow-paths, and once while pushing my wheel down a steep hill, marked "Dangerous to cyclists," I ran into a cow standing right across the road, just around a sharp corner. After nine miles of wheeling we came to the Salisbury Downs, and then had two miles' riding over grassy hills, with no road at all.

The Druid Circle is wonderful, and we began to appreciate it after we had rested a long time. The camera fiend took some snapshots with the camera that had caused him trouble all the way. Twice it had broken its cord on account of constant jolting and had rolls on the ground. But the road was soft and sandy, so that it did not seem to be injured. The trip back was over much better roads, but we were so tired, hungry and thirsty that the eleven miles seemed more like twenty. We had to pay almost as much for our wheels as we would have had to pay for carriage hire, and took a train three hours later than the one we had planned to take. It took us some time to be glad we had taken the wheel trip to Stonehenge, but we were very glad to have seen the Druid Circle. We do not yet see why the bicycle man needed any security, for we could not possibly have ridden the wheels any farther, even if we had wanted to steal them!

ANNA S.

I have asked a gentleman who was born in Salisbury about those strange stones, and he writes:

. . . I used to visit the place as a boy. I was there last in 1880 in company of a reverend gentleman from London, compiler of a col-

llection of "American Sacred Songs," who used to grind coffee and spices and mix sugar (not with sand) with me in a Salisbury grocery store when we were boys. When I saw them in 1880, they were the same as when I was a boy, except two, which had fallen. They originally consisted of two circles, the outer one of perpendicular pillars and cap-stones across them, the inner one of single smaller stones, together with some larger stones at one side as though parts of a gateway or an altar. As a boy I noticed that the pillar stones had two conical tenons on top, the caps being rudely mortised to receive the tenons. The stones came from a long distance, for they stand in the middle of Salisbury Plain, a plateau of chalk beds, covered only by a few inches of loam, which produces a short grass, only fit for the grazing of sheep [and the cow which Anna ran over!—Mr. M.]. One other thing on the Plain I do remember—the old Chough Inn (now gone), where I once got a square meal at 4 P. M., after eating a boy's breakfast at 4 A. M.!

A gentleman of the same party sends two inscriptions he found in Edinburgh:

. . . One is a queer application of Scripture in a bas-relief over a doorway in Old Edinburgh. It is over an old house in the street called Cowgate and represents two men walking tandem, carrying a keg of beer, suspended from a pole upon their shoulders, with this inscription beneath: "O magnify the Lord with me, and let us exalt his name together." The other is a copy of the beautiful tribute to the poet Wordsworth in the little church at Grasmere, not far from Rydal Mount.

"To the memory of William Wordsworth, a true philosopher and poet, who by the special gift and calling of Almighty God—whether he discoursed on man or nature—failed not to lift up the heart to holy things, tired not of maintaining the cause of the poor and simple, and so in perilous times was raised up to be a chief minister, not only of noblest poesy, but of high and sacred truth. This memorial is placed here by his friends and neighbors in

This description agrees almost exactly with that given of the Stonehenge stones in ancient England. And now we have a brief note of another bicycle trip taken in France by our dear friend, Dr. Grenfell:

. . . I have been spending a short holiday with a party of friends, mostly schoolboys, in the high Pyrenees. We all rode on our bicycles through Central France from "La Rochelle," the fortress of mediæval Protestants. How we gazed at its walls and pictured up the terrible day when it fell into Richelieu's hands. The central cities were very interesting, the castles sacked in the Revolution and the homes of the Valdean heroes. Then through Poitiers and Angoulême and the Dordogne Valley, so famous for early battles, when Henry was king of England and France and Duke of Angoulême, when the English for more than half a century lived in France and sacked and murdered the poor peasantry. We thought how God in his goodness drove us out and saved us bloody wars and continual fighting ever since. We do not see his hand always, but his hand is always there.

We sometimes in the Pyrenees lived in the woods, making camps out of fir-trees and keeping night-watches and cooking our food, getting milk from Spanish cowherds, the only inhabitants of the valleys—very poor and very ignorant, living on black bread and sour grape-juice, hardly knowing even of the war. Nice, simple people, they are, many of them, but of course superstitious and priest-ridden. God grant America will keep the entire Philippines from falling into Roman grip again.

Yours in his service,

WILFRED GRENFELL.

Mr. Martin

Teaching Temperance*

By Rev. A. E. Dunning, D. D.

So far as the text is concerned, which is chosen for a temperance lesson Nov. 27, nothing can be found in it which has any direct reference to the subject as commonly understood. The general teaching is that of the whole book of Proverbs, whose thesis is that wisdom is blessedness; that to live righteously in obedience to God is wisdom and the true happiness; while to live wickedly in disobedience to God is folly and the greatest misery.

By applying these principles to the habit of drinking intoxicating liquors, we may teach valuable lessons concerning temperance. A large number of selections might be made from the book of Proverbs which would be as appropriate as this one is for this purpose.

The Bible does not command total abstinence from intoxicating drink. But it condemns lying, stealing, swearing, slander, brawling, uncleanness and kindred vices. Drunkards commit these sins. In an experience of ten years as pastor of a city church in a community where I often had to care for men and women who drank, I invariably found that I could not trust one who is habitually under the influence of liquor. The mischievous physical effect of alcohol on the brain has been often demonstrated by medical examination. The moral sense is destroyed by the use of strong drink. The will is debilitated. A drinking man or woman may be a prey to any and often is a prey to all vices.

We do not need, then, a direct precept of the Bible to teach total abstinence. Such admonitions as this lesson gives to follow righteousness and avoid wickedness are sufficient. The Bible tells us that no drunkard shall inherit the kingdom of heaven. We know that the use of liquor as a beverage tends to make drunkards.

Some Sunday school teachers ask what danger there is of the children in their classes growing up to be drunkards. Their parents are Christians. They live amid wholesome surroundings. It is well enough to teach temperance to the children of drunkards; but do these children need to be taught about it? I had in my Sunday school twenty-five years ago a class of six boys from ten to twelve years old. All except one came from good families. The parents of that one were dead. He seemed to be the most gentlemanly boy of the class. When they came to be about fifteen or sixteen years old they organized a club. It was secret, but they said its purpose was their moral improvement. They hired a room. Two of them were members of our church. They brought into the club several other boys. One of these they appointed as chaplain. After a while it was said that liquor was taken to their clubroom. Not long afterwards the chaplain left the club. He is now a Christian minister. One day one of the most attractive of the young men came to me and said that he had got into the habit of drinking and that his parents had found it out. His mother, he said, was almost insane. He begged me to go to her and tell her he would never drink again. But he went from bad to worse till he disappeared. Friends of another came to tell me that he had by forgery secured money from a bank. Employers of another came to say that he had made false entries in their books and had defrauded them of a considerable sum of money. Another within a few years died a common drunkard. None of these boys at ten years of age seemed likely to be exposed to temptation to drink.

The teaching and influence of the Sunday school help much to equip the scholar with his outfit of opinions for life. Many have gone forth from the Sunday school upright, well intentioned, some from country places, others from city homes into college or business or social relations where the wine cup has been

held out to them by those honored and loved. But if they have not had wrought into the fiber of their opinions the conviction of the danger that is in that cup, some have taken it. If such a scholar's teacher had warned him against it and had given him reasons for the warning, his memory might have been his guardian angel. But because the work failed in that one point he goes farther and farther astray, till every lesson he was taught is forgotten.

There are two sufficient reasons why every Sunday school teacher should teach temperance faithfully. The first I have given. It is because every pupil is liable to be exposed to the temptation to drink. The second reason concerns the larger social life of every community. The church and the liquor saloon are totally opposed to each other. In proportion as either wins the other loses. A reformed man, who had been in saloons enough to know the truth of what he said, declared that: "In the rum shop consequence is a superstition, virtue a jest, the religion of Christ a cunningly devised fable. The name of God is heard only in curses there. There is not a commandment in the Decalogue, not a precept of the Sermon on the Mount, not a rule of life that ever fell from the lips of Christ, the violation of which is not hailed with plaudits in the saloon."

Rudyard Kipling, like many other literary men, has written of liquor, "There is no harm in it, taken moderately." Recently he saw two young girls made drunk by two men in a concert hall. Then he wrote this confession: "My own demand for beer helped directly to send those two girls reeling down the dark street to—God alone knows what end. It is not good that we should let it lie before the eyes of children, and I have been a fool in writing to the contrary. Better it is that a man should go without his beer in public places than to bring temptation to the lips of young fools such as the four I had seen."

Whether the Sunday schools educate the children about temperance or not, the saloons will. They have studied the tastes and weaknesses of the young, their innocent desires for variety and amusement. They have their literature, their music, their object lessons shrewdly displayed. They offer large bribes for new scholars and often secure them where we should least expect it.

Why, then, should boys and girls abstain from intoxicating drink?

1. Because they don't need it. It does not satisfy in any way the demands of a healthy appetite.
2. Because their example and influence ought to be against leading others into temptation.
3. Because temperance work, wisely done, helps to make noble men and women. It develops our sympathies and makes us feel responsible for others. Without that feeling we cannot be good citizens.

We see boys loafing about our street corners, smoking, swearing, coming out of saloons near by. Often the passers-by think: "What are they to us? They don't work in our mills or our shops. They don't live in our families. They don't come in contact with us in any way." But wait a little and you will find another answer to that question. It will come in your tax bills. It will appear in the story of cruelty and murder in the daily paper. It will show itself in the jail and penitentiary and reports of public charities. It will be found in the increased peril to your business and your life. There is not a child today whose character and life are not endangered because of boys and girls who are being tutored in the lessons of the saloons. What is it to us? It is of the deepest moment to us that our example and influence should be strong against intoxicating drink.



barring the bother of writing, is a great convenience to the housewife, as it gives her the time and opportunity for testing the value of an article at home. The bother is trifling in the case of

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*The Sunday School Lesson for Nov. 27. Text, Prov. 4: 10-19.

Progress of the Kingdom

MEASURING MISSIONARY FORCES

How many of those who profess to be Christians in this country are interested in foreign missions, and to what extent? Some answer to this question has been attempted in extensive tables of statistics published in the *Baptist Missionary Magazine* for the current month. It is stated that the Protestant church membership is 17,796,748, and that those engaged in foreign missionary work during the year were 10,474,102. Of these nine-tenths, or 9,175,135, are in Congregational, Baptist, Methodist and Presbyterian bodies. These, we suppose, are the communicants in churches which contribute to missions. The amounts given during the present decade have not increased in proportion to the growth of the work. In 1890 the total was \$3,105,103, in 1897 \$3,804,186. While in 1890 the communicants in foreign mission churches were 308,901 and their gifts were \$251,154, in 1897 they had increased to 476,348 and their gifts to \$354,082.

In contributions per member for foreign missions Congregationalists lead all others, at \$1.22 in 1897, but this is less than in 1890, when the amount was \$1.26. Next come the United Presbyterians, who gave last year \$1.08, a gain of 2 cents over 1890. Presbyterians (North) follow with \$1.00 per member in 1890, which fell to 84 cents in 1897. Baptists (North) made the largest gain—from 60 cents in 1890 to 81 cents in 1897. During the same period the gifts of Methodist Episcopalians dropped from 25 cents to 20 cents. Southern churches generally give less than Northern, the Baptists, of which the largest proportion are Negroes, giving 8 cents per member. The general averages were the same last year as in 1890—42 cents.

As to results, so far as they can be judged by additions, the Methodist Episcopal Church leads with 18,261 received last year on mission fields. This number, we suppose, includes probationers, who are sometimes counted more than once. The amount expended was \$539,160. Northern Baptists come next with 6,529, expense \$557,873; Presbyterians (North) received 3,140, expense \$936,061; Congregationalists received 3,019, expense \$688,414.

These figures afford only partial data for estimating the degree of interest at home in promoting missions, or the amount of permanent growth and influence of Christian churches in other lands. But they suggest how great an advance might be made if the larger interest of Americans in the welfare of other nations could be concentrated in Christian efforts in their behalf and how rapid and vast might be the consequent expansion of the Church of Christ throughout the world.

CHINA'S NEW LIFE AND ITS FOES

Of all the nations of the Orient, China is today the chief center of the world's interest. The great nations of Europe seek to control and cultivate for commercial ends her territory and people. The belief has become general that she is on the eve of a new era, in which she will require immense quantities of goods which must be imported from other countries. Each country wishes to find in China a market for its goods. At present the exports of China amount to one-seventh of those of France, which has about one-seventh the population of China. But she has mines of great value, and with foreign capital, enterprise and facilities for transportation would speedily become a most important factor in the world's trade. America is seeking a large share in this prospective business. The attention of our citizens will be turned more and more in this direction.

A few weeks ago the announcements of wonderful reforms inaugurated by the young emperor led many to hope that the new era had actually begun, and that in many respects China was to follow the example of Japan and yield quickly to the influence of Western civilization. There is no doubt that Japan

has had great influence in moving her great neighbor in the direction she has taken. But already the movement is reversed. The emperor is practically dethroned. The Conservative party, under the lead of the dowager empress, is again in power. It is supported by the immense weight of tradition, of inherited doctrines and customs and of national character more slow to move than that of any other nation. It is difficult for us to realize the obstacles to any extensive and permanent renewal of life. These obstacles are themselves often effects rather than causes. The *Spectator* says:

The *vera causa* of Chinese mental and moral stagnation is ancestor worship, the most completely organized system of animism the world has ever known. As all wisdom and knowledge attained, according to the Chinese theory, their perfection in the remote ages of the past, one must look back to that past for intellectual and moral guidance. Under the influence of such a belief a really moral life is all but impossible, for morality degenerates into slavish submission to a rule imposed from without rather than a free acceptance of a law of conduct within. But mankind cannot live on the harvests of the past, it needs renewal of life day by day on pain of moral and spiritual starvation. The deepest source of Chinese stagnation is that the people as a people are spiritually dead.

What Has Been Already Done. In no heathen country have greater results probably been produced by Christian missions or which gives greater promise for the future. At the beginning of this century there was not one native Christian in China. Now there are more than 700 churches with more than 80,000 members. Foundations are laid for far more rapid spread of the gospel than ever before. There are over 1,000 good Christian schools, with complete system of text-books. There is a true medical science, with 300,000 patients annually treated by Christian physicians. A Chinese press has distributed more than 50,000,000 copies of Bibles, other religious books and periodicals. More than half of all the Protestant Christians in China have been received since 1890, and since that date more missionaries have been sent out than there were in the whole country at that time.

PAYING DEBTS OF MISSIONARY SOCIETIES

During the last five years foreign missionary societies of nearly every denomination contracted burdensome debts. Unwilling to abandon promising fields already occupied and hoping for better times, they borrowed to meet their needs and found the interest added to growing principal a heavy burden. Last year the Baptist society carried a debt of nearly half a million dollars. Mr. J. D. Rockefeller offered \$250,000 on condition that the whole sum should be raised, and it was raised. The success of that effort encouraged the Methodist society to attempt to lift its debt of over \$200,000. Out of many plans proposed one was adopted asking 10,000 pastors of churches with more than 100 members to raise \$20 each. Another plan was to create a missionary roll of honor of 1,000 men and women giving \$100 in memory of godly parents and friends gone before. On the first plan \$127,369 has been pledged, and on the second \$40,833. The remainder has been paid or promised in sums from \$500 to \$5,000 and on Nov. 1 the debt was all subscribed.

The whole story, however, is not told in the payment of debts. Reducing workers and shutting the doors of schools and churches to avoid further debt is the other part of it. The Baptist society has just reduced its appropriations for the coming year \$105,000, about one-fifth of its total expenditures. The American Board reduced its appropriations last year to the lowest limit which seemed practicable, and yet came out with a debt of \$45,000. Its appropriations for this year are not yet announced. But it seems as though there never was an opportunity for those who believe in

giving the gospel to the world to make their gifts count for more in sustaining work already being done and in enlarging it than now.

For Endeavorers

PRAYER MEETING

By REV. H. A. BRIDGMAN

Topic, Nov. 27-Dec. 3. Great Reforms that Need Our Help. John 2: 13-25.

To the thousands and millions of Christian Endeavorers the great reforms of our day are stretching out their arms beseechingly and are echoing the Macedonian cry of long ago, "Come over and help us." Bring your zeal, your hopefulness, your consecration and put them behind the machinery which we have instituted, the enginery wherewith we seek to crush the evils in the world. Foremost among these supplants stands the temperance reform, asking not only that we practice total abstinence, but use our influence and our vote wherever they will tell for the suppression of the saloon. The cause of prison reform, which strives to reclaim to society the men who have made themselves outcasts, asks our aid. So do the numerous enterprises which look to the establishment of social justice, the equalizing of opportunity, a more righteous system of taxation, kindlier relations between capital and labor, a wider distribution among all of God's children of the good things of this life.

What shall be our attitude to these reforms? Shall we stand aloof and criticize the unwisdom and excesses of some of the leading spirits? Shall we say that we are too busy and that the best thing we can do is to try and lead a decent life ourselves? Perhaps that is all that some of us are called to do, but many of us may be called upon to do more. Our Christianity might become more virile if we should heed at least one of these calls. I know a Boston minister who for the last six years, without neglecting one whit his pastoral work, has stood like a rock in his ward against the aggressions of the saloon, and to him more than to any other one man belongs the credit of having defeated time and again the schemes of the liquor party. The scene in the temple which our Scriptural passage depicts stands out in Holy Writ as the one memorable occasion when the Son of Man felt it to be his duty to be an overt reformer, and by the exercise of force to throttle the iniquity that flaunted itself in his face. He might have been content simply with preaching the gospel of repentance and good will to men, but there came a time when he must apply his gospel to a definite and grievous sin that had rooted itself in the house of God.

The reforming business is never easy or popular, but, thank God, there are more persons today than ever before who are interested in, and laboring in behalf of, some reform or other. Depend upon it they, or men and women like them, will ultimately win. The liquor power will not always be rampant in our political life. Unscrupulous combinations of self-interest will not always control our elections. The tenement house sore will not forever eat into the crowded life of our great cities. Let us then have a hand in the overthrow of these evils. There was a splendid audacity in the declaration of a group of boys, who saw all of a sudden the misery of the world and wanted to help it: "Resolved that the world is upside down. Resolved that the world must be turned right side up. Resolved that we are the lads to do it." That spirit diffused among the Christian youth of this land would accomplish wonders.

The Church Prayer Meeting

Topic, Nov. 20-26. Gratitude for Home and Family Life. Prov. 31: 10-31; Eph. 6: 1-9; 1 Tim. 5: 1-8.

Their preciousness to the individual. Their value to the nation. How they foreshadow heaven.

[See prayer meeting editorial.]

A New Edifice for a Taunton Church

A little over six years ago, under the leadership of a new pastor, the Winslow Church of Taunton, Mass., decided that a new edifice was an imperative need. Steps were then taken to procure a desirable lot and committees were appointed. A sketch embodying, in modified form, the general plan of the First Church, St. Louis, was by the pastor put into the hands of a Boston architect. The committee was much pleased with the first drawing of the new structure, and the plans were completed.

Subscriptions were solicited and a building fund established. Though "hard times" came, with almost crushing stringency, the project was not for an instant abandoned, but with noble persistence the people held to their purpose and added amounts as they could. In the spring of 1897 the sum of \$40,000 was in hand and pledged for the enterprise. It was then considered safe to make the contract. Ground was broken June 14, 1897, and the corner stone laid the following September. Since then the work has gone steadily forward until the building is complete and ready for occupancy.

The walls are of seam-faced granite, the roof of slate. The extreme length of the building is 137 feet and its greatest width is seventy-two. As one enters the front door, through a lofty and recessed arch, he comes to a mosaic-floored vestibule and passes at once to a spacious corridor, fourteen feet wide and thirty long. On the left, through a rolling partition, are the main parlors, thirty-nine by thirty-one feet, pleasantly furnished for social occasions. On the right is a smaller room, with a cheery fireplace, for the use of the primary department on Sunday and for committees and small gatherings. At the

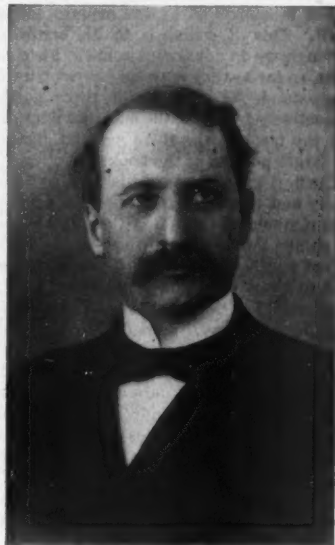
end of the corridor wide doors open directly into the large auditorium, sixty-six by seventy-four feet, seating 700 people.

From the end of the corridor to the right a broad stairway leads to the chapel for the Sunday school and the devotional meetings and to the intermediate Sunday school department, both together extending over the whole front of the building. Here another flight of stairs leads to the pastor's study in the massive tower twenty feet square. A \$5,000 Hook & Hastings organ of great power and marvelous sweetness stands within an arch behind the pulpit, and on either side are the retiring rooms of the choir and the pastor.

Immense stained glass windows occupy the gable ends of the building and flood the auditorium with a fullness of shaded light. Five memorial windows are already in place, leaving remaining opportunities however. Both the parlors and the chapel can be opened into the audience-room, thus nearly doubling its capacity. A large and convenient kitchen and a capacious banquet hall occupy the space under the parlors.

The present pastor of Winslow Church, Rev. T. C. Welles, has had the experience of three former pastorates and a year of foreign travel. A native of Wethersfield, Ct., his education for the ministry was at New Haven, where he graduated from Yale College and its theological seminary. His first settlement was at Keokuk, Io., followed by one at Waterloo, in the same State, and still another with the Pilgrim Church, Chicago. His travel was in Egypt and the Holy Land as well as over the continent of Europe. Thus equipped for further service, Winslow Church found in him the man it needed to succeed Rev. G. H. Reed, now of the First Church, Concord,

N. H. He has justified the wisdom of the choice. There has been a growing confidence in his ability as a preacher and in his wisdom and grace as a pastor. He has the sympathy, co-operation and help of a united, enthusiastic church. To the pastor's suggestion and guiding hand is due the credit of securing one of



REV. T. CLAYTON WELLES

the finest church edifices in this part of the commonwealth. The hold which he has on the outside world and the city at large is unusual. One who has long known the city, and has a deep interest in all its churches, is glad to bear this testimony to the worth of this particular pastor.

From St. Louis

An important event in Congregational circles was the double council called by Pilgrim Church, Oct. 27, for the ordination of Messrs. E. P. Drew and S. T. McKinney to the ministry at large. The sermon was preached by Rev. C. H. Patton, and other parts were taken by Drs. M. Burnham, W. M. Jones and Rev. C. L. Kloss. Mr. Drew is the son of Rev. S. F. Drew of Waterbury, Vt. He was educated at St. Johnsbury (Vt.) Academy, Yale College and University, Berlin and Jena Universities, and graduated at Chicago Seminary in 1897. He is in charge of Christ Church, Elmhurst, Ill. Mr. McKinney was educated at Westminister College, New Wilmington, Pa., and at the Bible Institute, Chicago, where he graduated in 1896. He has supplied the Seventh United Presbyterian Church, Chicago, and since January, 1897, he has had charge of Union Congregational Church, St. Louis. The statements of experience and belief by both were full and explicit, Mr. Drew's being exceedingly scholarly and spiritual and Mr. McKinney's typical of his sweet spirit. The case of the latter was somewhat unique, as he had been once ordained, "according to the usage of the Chicago Avenue Church," by the laying on of the hands of the pastor and deacons. This, however, the council did not deem sufficient and in accordance with Congregational custom, and the moderator was instructed to communicate with the church.

A week has been devoted to the dedication of the new Y. M. C. A. building, said to be the most finely appointed one of its kind in America. The interior arrangements are complete and the furnishings elegant even to sumptuousness. The audience hall, with over 1,000 sittings, is a model room. An elaborate system of evening educational classes is being inaugurated. Mr. G. T. Coxhead is general secretary.

W. M. J.



THE WINSLOW CHURCH, TAUNTON

LITERATURE

BOOK REVIEWS

THE APOSTLE PAUL

Dr. Orello Cone, the author of this volume, has made an independent study of the life of the great apostle and has written a somewhat striking book. It will surprise many readers by its unconventional manner and by some of its conclusions. Its unconventionality does not prevent it from being reverent, but the author is controlled by the modern scientific spirit. This of course is to his credit, and, although we do not accept some of his conclusions, so far as they may be proved true they must stand. His book is in three portions, respectively depicting the man, the missionary and the teacher, the third portion including the larger portion of the book.

The first part, of course, is devoted to biography and characterization, and is a strongly drawn picture of the apostle and his traits. He thinks Paul was poor in early life, and the fact of Paul's having studied with Gamaliel is held to be at least doubtful. The "thorn in the flesh" Dr. Cone believes on the whole to have been epilepsy. In regard to the apostle's conversion Dr. Cone suggests impressively that the example and teachings of the Christians whom Paul had persecuted cannot have failed to make some impression upon such a man, so that the suddenness of his conversion probably was less than the apostle's dramatic account of it naturally leads us to suppose. In his portrayal of Paul the missionary he endeavors to point out a marked distinction between the Paul of the Acts and the Paul of the Epistles. He accepts the Epistles as much superior in trustworthiness to the book of Acts, and believes that the writer of the latter book "was either ignorant of important facts or capable of suppressing them in the interest of a theory of primitive Christian history or of seeing them inaccurately through the medium of a later time."

This critical attitude and the arguments by which it is maintained are of considerable interest, although of course the theory is not peculiar to the author. The famous address on Mars Hill he declares to lack the distinctive traits of the apostle, and urges that it cannot have been reproduced with accuracy forty or fifty years after utterance. Evidently he has grave doubts whether it ever was delivered. The main attention of Dr. Cone is devoted to setting forth the apostle's theological teachings in regard to the law, sin, the atonement, faith, ethics, predestination, the church, eschatology, etc. If Dr. Cone is right certainly the apostle generally has been very greatly misunderstood. The author interprets Paul as substantially, if not avowedly, an annihilationist, and as teaching that only those who are in Christ will inherit eternal life, all others passing out of existence. Paul does not teach, he holds, that man is naturally immortal. He finds considerable confusion in Paul's utterances upon this, as upon other subjects, but such is the outcome of his study.

He condemns strongly what is known as the moral theory of the atonement as an inference from the Pauline teaching and declares that it has no exegetical support and that the "attempt to maintain it is 'made in total disregard of the most explicit declarations of the apostle, in which the entire stress in defining the work of Christ is laid upon his death, or these declarations are not accorded their legitimate force and meaning.'" That Paul attached an ethical significance to the death of Christ he does not deny, but he holds this to have been only one side of the Pauline doctrine and claims that to Paul the ethical value of the atonement was entirely dependent upon the validity of the juridical principle. He holds that Paul's doctrine cannot endure and declares that

With an anthropology which does not regard death as the penalty of sin his doctrine of the death of Christ as an atonement for the

sins of the world is irreconcilable. An ethics which interprets human conduct by the spirit rather than by the letter and regards the good purpose and intention as virtues, though they often fail of a complete obedience, cannot approve his teaching regarding the inefficacy of works. To a philosophy which does not regard sin as an offense entailing eternal death, but as an incident in the course of human evolution, which draws after it consequences that are disciplinary and educational to the individual and the race, and that have no further significance or issue, his whole doctrine of a closed and arbitrary penalty must be unacceptable. With that doctrine must fall the theory of an atonement which intervened to arrest the course of natural development.

He understands Paul to have regarded Christ as imbued with the divine Spirit and as being the Son of God by pre-eminence, but also perfectly human, and to have practically assigned to Christ a mediate position between God and man. Christ's supernatural birth he thinks is nowhere taught or assumed by Paul. According to him, the apostle was what we often hear called a conservative Unitarian, and he says in one place, plainly: "It goes, then, without saying, that the Trinitarian dogma has no standing in the thought of the apostle." Paul's conception of the Holy Spirit, he asserts, appears to have had its root in the Old Testament idea and was a profound spiritual supernaturalism, whereby the entire religious and ethical life of the believer was brought into living relations to God and mystic fellowship with Christ. The indomitable tendency of modern thought, he adds, denotes our departure from Paul's belief and indicates the transient elements of a teaching which for ages swayed the thought of Christendom. Repentance has no prominent place in Paul's scheme of salvation. His theory of justification by faith, earnestly though it was taught, is now recognized to be merely a speculation not to be taken seriously.

The apostle absolutely refused to apply an ethical standard to God's dealing with man and was wholly out of accord with the teachings of Christ that we should be perfect because our Heavenly Father is perfect. Moreover, Paul formulated no distinctive doctrine of the church, and his eschatology included the eternal bliss of the righteous but the disappearance of the impenitent, nowhere teaching the doctrine of the endless punishment of the wicked. We are not acquainted with Dr. Cone's denominational sympathies, but he appears to be a Unitarian. Wherever he stands, his thoughtful and forcible volume deserves the attention of the scholarly world, although it is by no means convincing upon many of the points which it discusses. [Macmillan Co. \$2.00.]

RELIGIOUS

Mr. V. Toherkoff has translated Count Tolstoy's book, *The Christian Teaching* [F. A. Stokes Co. \$1.00]. He quotes Tolstoy's expressions of dissatisfaction with it and his desire to make it "plainer, clearer and shorter." It is much to be desired that its publication had been deferred until the author had found time to rewrite it. It is confused and almost incoherent and parts of it are very obscure. Nevertheless careful reading reveals the substance of what the author desires to convey. It is not a work which will produce very much impression upon the world, but it possesses interest because of the author's picturesque individuality and of his well-understood desire to benefit the race. Its tendency is pantheistic. He defines the essential being of man as the desire for universal welfare, which he declares to be identical with love, which is identical with God. Human life is the process of birth. One is hindered from living the true life by various sins and snares which are considered separately, and considerable space is devoted to the danger of religious deception and the way to escape from it. Much of what is said is extravagant. For instance, there is force in what he says about family affection being a snare, but it is absurd to imply that a

man has no obligation to his family beyond that which he has toward strangers. Likewise there is an element of truth in what he says about the relation of a man to the state, but it is absurd to say that he must "under no circumstances prefer men of his own nation or state to those of another." He believes in prayer, and many of his suggestions are in line with the teachings of the gospel, but his pages need to be read with a considerable grain of caution. In some respects he is quite at odds with evangelical theology, yet the general influence of the book, so far as it has any, will be good, but it is not sufficiently adapted to popular appreciation.

A new edition of the *Revised Bible*, issued by the American Branch of the Oxford University Press, contains the Old and New Testaments and the usual indexed atlas, but no concordance. The type is clear and the paper and binding are of good quality. The edition is less bulky, although not less available, than a number of others which have been sent us, and its speciality lies in the fact that the revisers have included marginal references prepared by the committee of the New Testament revisers. We do not suppose this is offered to the public free, but we have not been informed of the price.—Messrs. A. J. Holman & Co. have issued the *Comparative Self-Pronouncing Sunday School Teacher's Bible* in the Linear Parallel Edition. This means that when there is a difference between the old version and the new, instead of printing one of them in the margin, both are printed together in the text in type smaller than that ordinarily used. This permits the freest comparison and is a great convenience. The objection to it is that people of defective sight will find themselves continually hampered by a seeming break in the text. The work is done well, and the edition includes a new analytical and comparative concordance of 100,000 references, new maps, valuable cross indexes, etc. It will be a useful aid in the intelligent study of the Bible.

The American Baptist Publication Society have issued Prof. T. H. Pattison's treatise and text-book, *The Making of the Sermon* [\$1.50]. It is difficult to add much to the existing stock of advice and suggestion on this subject. Excellent handbooks similar to this have been in use for years, and we discover in this treatise nothing which is novel. But it also strikes us as one of the most clear, judicious and practical with which we have met. Its pertinence is conspicuous, it covers its subject thoroughly and it is compact and crisp in style. We commend it cordially to pastors and students of theology.—Rev. F. B. Meyer has gathered ten talks on the Beatitudes into a volume called *Blessed Are Ye* [Thomas Whittaker, 75 cents], which are penetrating and suggestive utterances adapted to promote spirituality and to find a welcome in the devotional hour. The book is tastefully printed.

Illustrations and Incidents [R. F. Fenno & Co. 50 cents] is a collection of anecdotes and facts compiled by J. Ellis, intended to aid preachers and Christian workers. It will do good service, we have no doubt, because we are aware that some of its contents have been doing good service for a long time.—Mary A. Lathbury is the author of a *Child's Story of the Bible* [DeWolfe, Fiske & Co. \$2.00], to which Bishop J. H. Vincent has furnished an introduction. It renders in simple language the principal stories and other leading features of the Biblical narrative, and is a successful adaptation of the Bible for the younger children. It is illustrated in colors prettily and somewhat freely, and is well adapted to be a household favorite, especially on Sunday.

STORIES

Mr. Gilbert Parker's newest story, *The Battle of the Strong* [Houghton, Mifflin & Co. \$1.50], is well known to a large circle of magazine readers already. It describes a conflict of natures, not of arms. Its scene is laid in the island of Jersey, for the most part, and it is a picturesque and effective study of Jersey

habits and character, and also of that larger humanity which is limited to no one region or land. It is a tale of love, conflict and spiritual development, and the threads of the plot are interwoven somewhat intricately, yet with delicate skill and easy mastery. It is a powerful and pathetic story and points a mighty moral, while illustrating literary qualities of a high order. But it is not the author's masterpiece, for he certainly has surpassed it once or twice before. Yet no one need regret having written such a book.

The scene of *The Count's Snuff Box* [Little, Brown & Co. \$1.50], by G. R. R. Rivers, shifts back and forth from Washington to Marion, Mass., and the time is the War of 1812. The career of a historic adventurer, the Count de Crillon, who palmed off some forged letters upon Congress at about that time, suggested a part of the story, and the author has expanded and developed the suggestion after his own fancy. The outcome is a pleasant and somewhat striking book, the local coloring of which is accurate and the incidents in which are probable as well as interesting. It also is well written.

In *The Red Axe* [\$1.50] Mr. S. R. Crockett has written a dramatic and thrilling story, the scene of which is laid in Pomerania some centuries ago. The hero is the son and official heir of The Red Axe, the hereditary executioner to the Wolfmark. The wild life of the period, the cruel oppression of the lower classes, the picturesque and exciting scenes which were natural to the life of the time—all are portrayed with remarkable skill, and the hero's love affairs form a considerable portion of the plot. Some of the episodes are exceptionally vivid, and the author has given free rein to his fancy and to his pen. It is a book dealing for the most part with the darker passions of mankind and full of blood and turmoil, but doubtless fairly lifelike as a picture of the civilization, if it can be called so, of the time. And it possesses genuine and abundant interest.

JUVENILE

Benjamin Franklin is one of our country's figures which loom large in our early history and which never will grow less in public esteem. Mr. E. S. Brooks, in *The True Story of Benjamin Franklin* [Lothrop Co. \$1.50], has retold his story for the young. He has related it with fidelity and conspicuous success, and older people as well as the young will enjoy it. It is illustrated admirably and freely, and will be a popular holiday gift. Mr. Clinton Ross has made good speed with his pen and has told very well the personal incidents in the recent conflict in his book, *Heroes of Our War With Spain* [F. A. Stokes Co. \$1.50]. He has woven them into a story, making prominent the men who were concerned in them, and the boys, few of whom can yet have escaped from the martial influence of the struggle, and to whom everything relating to it will long be peculiarly interesting, will read and reread it, and let us hope, will be inspired to manly and patriotic service as they grow up.

We suppose that Mr. F. R. Stockton's story, *Buccannery and Pirates of Our Coast* [Macmillan Co. \$1.50], is intended for young readers. It is a series of descriptions of pirates and piracy on our own coast and in the West Indies largely, and must have cost considerable study. It does not fail to describe the pirate chiefs and others with liveliness, but it takes care not to commend anything in them or their doings which was morally reprehensible. It is a good exposition of the actual and gross brutality and shamefulness of a sort of life which too often has been glorified in effect if not with intent in literature.

Most of the stories of buried treasure concealed by pirates in order to be recovered at some later time doubtless are mythical. Whether the stories are mythical or not, the treasure almost always is, but occasionally there is some basis for such a story, and Dr. Gordon Stables in *A Pirate's Gold* [Thomas

Nelson & Sons. 60 cents] has taken an actual fact as the keystone of his narrative. Not long ago a buried treasure was found on an island near the coast of Florida, and the author has imagined how it was put there and has worked into his narrative more or less which is known about some famous pirates. It is a short but vigorous story and is entertaining.

A new volume in the Young Puritan series, by Mary P. W. Smith, is *The Young Puritans in King Philip's War* [Little, Brown & Co. \$1.25]. It describes the Indian war in the Connecticut Valley and is one of the most successful books which we have met in reproducing the spirit of the time, the perils and the feelings of the colonists and their efforts in self-defense. It is romantic and at the same time truly historical. The young people will like it and learn much from it.—Another tale of English school life is *Chums at Last* [Thomas Nelson & Sons. \$1.00], by A. F. Grant. It is a lively picture of boy life, differing somewhat from corresponding life in this country, but sure to be relished by American boys. It will promote sound manliness.—Julia Magruder is best known as a novelist. She has now turned her hand to juvenile literature and her new story, *A Labor of Love* [Lothrop Co. 50 cents], a book for boys, is eventful and spirited and a successful attempt to promote sound character.

The girls are well provided for this year. Here are half a dozen excellent books written especially for them. One is *As in a Mirror* [Lothrop Co. \$1.50], by Mrs. G. R. Alden-Pansy. In her familiar manner she describes the experiences and development of certain young girls, impressing the reader with the value of life and the duty to promote usefulness and happiness. It is a religious book, but not overwrought in this respect. It is a good example of the author's work.—Here, too, is another book by Margaret Sidney, *A Little Maid of Concord Town* [Lothrop Co. \$1.50]. History is used successfully in its pages as a background for romance, and they blend admirably with descriptions of natural scenery and other appropriate elements and form a pleasant and stimulating story. It is one of the best which the author has written.—*Teddy: Her Book* [Little, Brown & Co. \$1.50], by Anna C. Ray, also is more than ordinarily readable and is wise and effective in its influence on character. It deals naturally with various types of personality and phases of life, and both boys and girls will be glad to read it.—*Among the Lindens* [Little, Brown & Co. \$1.50] is by Evelyn Raymond. This, too, is a capital example of successful work and is a brisk and breezy story, light-toned and interesting, the characters of which win regard easily and the incidents in which form an agreeable story. The pictures are, perhaps, hardly equal to the text in excellence, but will serve.—The peculiar feature of *Twist You and Me* [Little, Brown & Co. \$1.50], by Grace Le Baron, is that each chapter is headed with a poetical selection relating to a flower and the picture of that flower. The other illustrations are well executed and the story itself, which is a sort of a sequel to one or two earlier books, is vivacious, wholesome and a somewhat individual New England story.

Mrs. Jessie W. Whitcomb tells of a tenement house lad in her new story, *His Best Friend* [Pilgrim Press. \$1.25]. She describes with successful skill the entrance of Christianity as a power into his young life, and its elevating influence upon his development. It is not a goody-goody book, however, but true to life and lively and entertaining to the end.—Several of the graphic and engrossing short stories of Harriet Prescott Spofford make a pleasant volume, *Heater Stanley's Friends* [Little, Brown & Co. \$1.25]. One is impressed by their literary charm, but the vividness with which human emotions are depicted and real life in many of its forms is reproduced is even more striking. Its con-

tents are more than ephemeral productions and well deserve to be thus grouped in permanent form. There are good illustrations.—In *Around the Yule Log* [Pilgrim Press. \$1.25] are nearly a dozen of Mr. Willis Boyd Allen's short stories. Their excellence is well known and the marginal illustrations which render the volume so unusually attractive are as appropriate as they are abundant. It will meet with a cordial welcome from the author's many readers.

MISCELLANEOUS

Of the many volumes which have been written by Englishmen giving their impressions of our own country, we recall no other of a popular character equal to *The Land of Contrasts* [Lamson, Wolfe & Co. \$1.50], by Mr. J. F. Muirhead, the author of Baedeker's hand-book to this country. He has passed nearly three years among us, has traveled throughout most of the length and breadth of the land, has kept his eyes open and has chronicled the results of his observation in these pages. Although here or there a statement may be objected to as based upon imperfect knowledge, no reader will criticize the author as uncandid. He is quite free from the insularity which so often characterizes the Englishman, and, in addition to being a cosmopolitan by experience, he is large minded and fair by nature. If he points out with entire frankness many flaws and faults of our character and our manner of life, he does it in the spirit of friendliness, and most intelligent Americans readily will concede the truth of his strictures. But his eye is equally keen to perceive and his pen equally ready to chronicle whatever is beautiful, honorable or useful in itself or its tendencies among us, and such a criticism can only find favor and do good. The weakest passage in the work is that dealing with the American child. Undeniably what is there written is too true in very many instances, but, unless we are greatly deceived, the impression made by that chapter is an exaggeration. The picture drawn is not truthful of American children, as the rule. But, after all, this is a matter of opinion. The titles of the chapters, although not inappropriate, fail to do full justice to the variety of the materials which compose them, and the reader will find the book wider in range than he anticipates and will be struck, also, by many remarkably acute and shrewd observations, the justice of which is apparent but which would have been made by comparatively few observers. The book is occasionally open to criticism for its use of unusual and not readily intelligible words. The style often is exceptionally graceful, while always easy and natural, but an occasional word appears which is too learned for such a work. We hope that the book will find many readers abroad, and we commend it to Americans as abundantly worthy of their thoughtful attention.

Mr. F. Marlon Crawford's new work, *Ave Roma* [Macmillan Co. \$6.00], is neither a guide-book nor a history. Nor is it a romance. Yet it illustrates the qualities of all three. It supplies a sketch in outline of the history of the world-renowned city, bringing out in bold relief the principal events thereof. It describes, in a sense, the chief churches, palaces, arches and other architectural features of the city, taking each region, or, as we should say, each ward, by itself, and not forgetting to note whatever of picturesque landscape exists in each. It also gives much space to the biographies and the characteristics of the prominent men or women, good or bad, who have helped to render Rome what it has been and what it is. Probably no other city has such a record of blended patriotism and treachery, strife and peace, devoutness and hypocrisy, wealth and penury, energy and indolence, love and profligacy. Mr. Crawford is saturated with its characteristic spirit and interprets it for his readers at once sympathetically and candidly. It is a work made up of visions as truly as of facts, but the vi-

sions themselves are based upon facts, and the Rome of old, not less than the Rome of today, lives in its pages. One may dispute a statement here or there, such as his tribute to the Jesuits which disregards important facts, but no one can help delighting in both the temper and the substance of his two handsome volumes. Some descriptions are truly brilliant. The illustrations vary, and too much, in excellence.

Another book due to the recent conflict is *The War With Spain* [J. B. Lippincott Co. \$1.50], by Charles Morris. It is uniform with his earlier volume, *The Nation's Navy*, and gives a sufficiently complete and very readable and, so far as we have observed, trustworthy outline of the war. It will be valued alike by young and old. It contains portraits of officials on both sides and does its attempted work in first class fashion.

Mr. T. J. Ellinwood, for many years the reporter of Henry Ward Beecher's sermons and addresses, has gathered another little volume of *Autobiographical Reminiscences* [F. A. Stokes Co. \$1.25] dealing with Mr. Beecher. They are short, pithy and well worth being preserved in this form. They treat of all sorts of subjects in Mr. Beecher's apt and impressive style.—In *Renaissance Masters* [G. P. Putnam's Sons. \$1.00] Mr. J. G. Rose discusses Raphael, Michaelangelo, Leonardo da Vinci, Titian, Correggio and Botticelli and their characteristics as artists. It is an intelligent and suggestive series of chapters, which the art world will welcome.—Prof. G. H. Darwin's lectures at the Lowell Institute in this city last year on *The Tides and Kindred Phenomena of the Solar System* [Houghton, Mifflin & Co. \$2.00] make a handsome volume. The author knows how to blend the scientific and the popular in the treatment of such a subject, and in spite of the occasionally somewhat technical tone of the discourse the volume is not only readable, but to all who have an interest in such subjects it is full of interest. Some collateral themes are touched upon as they are suggested, and it is well to give such an excellent proof of sound learning a permanent form and a wider reach.

William Blaikie's volume *How to Get Strong and Stay So* [Harper & Bros. \$1.75] was published first nearly twenty years ago. It has been a useful manual on the subject of physical exercise ever since and has been revised and brought down to date and will be as useful hereafter as it has been in the past. It is a great pity, however, that the author uses italics so freely. It is a blemish on his work.—Here is a new book to tell us how to behave. It is called *Etiquette for Americans* [H. S. Stone & Co.], and the author is stated to be a Woman of Fashion. It appears to be a discriminating and judicious treatise and contains a great deal of good sense put into compact form.

NOTES

—Mr. John Morley is to be Mr. Gladstone's biographer, after all.

—The Editor's Study seems to have disappeared permanently from *Harper's Magazine*.

—The Macmillan Co. is said to have specially bound a copy of Dr. Busch's *Bismarck* for presentation to the German emperor, but to have decided, after all, not to send it.

—A bust of Edgar Allan Poe, the work of G. J. Zolnay, of New York, and of life size, is being completed in bronze and will be placed in the library of the University of Virginia at Charlottesville.

—Mr. Rudyard Kipling now is clearing from different sources about \$5,000 apiece on his stories. But, in spite of his undeniable and enormous popularity, it is a fact that not a single extra copy was called for of a magazine to which some time ago he contributed one of his best productions.

—It is announced that the Harpers are to issue in this country the first two volumes of Prince Bismarck's autobiography. It will come out before Christmas. There is some hitch in the case of the third volume, the manuscript of which is said to be still in the hands of the author's family. Doubtless it is too outspoken to be published at present.

—There is not much likelihood of a tenth edition of the *Encyclopædia Britannica*. The *Bookman* quotes the following from a recent advertisement of the London *Times's* reprint of the publication:

There is no reason to suppose that if such a work should be put in hand it could be completed in less than fifteen or twenty years from now. It is not, indeed, certain that there will ever be a tenth edition. Grave doubts were entertained when the ninth edition was proposed as to whether it would ever repay the outlay it involved. The late Mr. Adam Black, who was at that time at the head of the house of A. & C. Black, was so strongly opposed to the undertaking that he withdrew from the firm in order that he might not be involved in the disaster which he believed to be imminent.

—For two years Dr. Rudolph, of the Newberry Library, Chicago, and his assistant, Miss McIlvane, have been preparing a genealogical index of the settlers in America since 1665, the date of the founding of St. Augustine. It contains the names of over 200,000 families. It already comprises 200 volumes which are open to the public. Entries are made under the names of progenitors, of places and of allied families. The search for information has been as thorough and extensive as possible. "The extent" of this index, says the librarian, "as compared with the printed indexes of Whitmore and Durrie (1895) may be illustrated by the fact that Whitmore gives twelve references under Smith, Durrie 196, and Newberry 920." The different methods of spelling a name also are indicated in the index. Altogether it must be a priceless boon to the genealogist.

BOOKS OF THE WEEK

- Little, Brown & Co. Boston.*
SRI LANKA. FOREST PICTURE AND OTHER STORIES. By Henryk Sienkiewicz. pp. 692. \$2.00.
PICTURES OF TRAVEL AND OTHER POEMS. By Mackenzie Bell. pp. 90. \$1.25.
A NEW ENGLAND BOYHOOD. By Edward E. Hale. pp. 267. \$1.50.
THE STORY OF GOSTA BERLING. Translated from the Swedish of Selma Lagerlöf. By Pauline E. Fitch. pp. 473. \$1.75.
I AM THE KING. By Sheppard Stevens. pp. 213. \$1.25.
Dana Estes & Co. Boston.
DADDY DARWIN'S DOVECOVE. By Juliana H. Ewing. pp. 78. 50 cents.
JESS. By J. M. Barrie. pp. 148. 50 cents.
MARGARET MONTFORT. By Laura E. Richards. pp. 282. \$1.25.
Copeland & Day. Boston.
SONGS FROM THE GHETTO. By Morris Rosenfeld. pp. 115. \$1.25.
THE MAN WHO WORKED FOR COLLISTER. By Mary Tracy Earle. pp. 284. \$1.25.
Lee & Shepard. Boston.
THE TWIN SISTERS OF MARTIGNY. By Rev. J. F. Bingham, D. D., L. H. D. pp. 390. \$1.75.
Houghton, Mifflin & Co. Boston.
SOCIAL IDEALS IN ENGLISH LETTERS. By Vida D. Scudder. pp. 329. \$1.75.
T. Y. Crowell & Co. New York.
BY THE STILL WATERS. By Rev. J. R. Miller, D. D. pp. 32. 60 cents.
LITTLE PETER. By Lucas Malet. pp. 168. 50 cents.
THE MARRIAGE ALTAR. By Rev. J. R. Miller, D. D. pp. 32. 35 cents.
THE SECRET OF GLADNESS. By Rev. J. R. Miller, D. D. pp. 32. 35 cents.
THE EVERLASTING ARMS. By Rev. F. E. Clark, D. D. pp. 31. 35 cents.
THE FRUIT OF THE VINE. By Rev. Andrew Murray. pp. 48. 35 cents.
IDEAL MOTHERHOOD. By Minnie S. Davis. pp. 34. 35 cents.
DICK IN THE DESERT. By James Otis. pp. 84. 50 cents.
GRAND FATHER'S CHAIR. By Nathaniel Hawthorne. pp. 245. 60 cents.
THE FAIRY BOOK. Rendered anew. By Mrs. D. M. Craik. pp. 389. 60 cents.
THE MISTAKES WE MAKE. Compiled and edited by N. H. Dole. pp. 297. 50 cents.
THE CULTURE OF MANHOOD. By Silas K. Hocking. pp. 32. 35 cents.
BLESSED ARE THE CROSS BEARERS. By W. Robertson Nicoll, L. L. D. pp. 32. 25 cents.
THE CHRISTIAN IDEAL. By Rev. J. Guinness Rogers, D. D. pp. 32. 35 cents.

- Charles Scribner's Sons. New York.*
GENERAL INTRODUCTION TO THE OLD TESTAMENT. By W. H. Green, D. D., L. L. D. pp. 209. \$1.50.
MR. GLADSTONE. By Sir Edward W. Hamilton. pp. 178. \$1.25.
SOME PERSONS UNKNOWN. By E. W. Hornung. pp. 276. \$1.25.
THE EPISTLES OF PAUL IN MODERN ENGLISH. By G. B. Stevens, Ph. D., D. D. pp. 331. \$1.25.
Macmillan Co. New York.
THE PHILIPPINE ISLANDS. By Dean C. Worcester. pp. 529. \$4.00.
UNIVERSITY ADDRESSES. By John Caird, D. D., L. L. D. pp. 385. \$2.25.
THE LAST OF THE MOHICANS. By Fenimore Cooper. In two vols. pp. 249, 250. \$3.00.
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MAGAZINES
November. HOMILETIC.—BOOKMAN.—HARPER'S ROUND TABLE.—KINDERGARTEN.—NEW ENGLAND.—APPLETON'S.—FORUM.—MCCLEURE'S.—DONAHUE'S.—EDUCATION.—BOOK BUYER.—ANNUAL OF THE MONTHLY.—JOURNAL OF FOLK-LORE.—EXPOSITOR.—WHAT TO EAT.—AMERICAN KITCHEN.—LITERARY NEWS.—SELF CULTURE.

In and Around Chicago

Lynching in Illinois

The good name of the State has been sullied by the inexcusable conduct of enraged miners in Toluca, about one hundred in all, who took a Negro who had committed an assault on the daughter of one of their number from the jail in Lacon, ten miles distant, and hung him to the limb of a tree in a pasture near the town. Expostulations were useless. The population of Toluca is mixed, and, although the Negroes are numerous, there has been much bitterness of feeling against them. There is little probability that any earnest effort will be made to bring these murderers to justice. Henceforth Illinois cannot rebuke her fellow-citizens in the South for their crime against law and humanity.

Ministers' Meeting

The paper by Rev. F. T. Lee was upon the historical and experimental foundations of Christianity. But the interest of the Ministers' Meeting Monday culminated in a united assembly in the audience-room of the Y. M. C. A. under the auspices of a reform movement, in which Dr. J. Q. A. Henry has thus far been most prominent and whose purpose is to secure the enforcement of existing law against crime. Dr. P. H. Henson presided. The enthusiasm of the gathering and the measures taken to assist Dr. Henry indicate a determination to compel the mayor to heed the will of the people and put an end to open and flagrant violation of law.

Result of the Election

The outcome of the election will aid the reformers. Although the Republicans have lost several congressmen, a loss which is to be explained by a general belief in the unfitness of the defeated candidates for their place, the result as a whole is not encouraging to law breakers or to politicians by trade. Republicans in Chicago did a great deal of scratching and thus rebuked Governor Tanner, who is exceedingly unpopular in the city and the northern portion of the State, and also voted against men who had favored the Allen law, which has been interpreted as giving undue advantage to the transportation companies of the city. But the election shows that a majority of the people of Chicago and Cook County are friends of good government, and that they desire to sustain the President even if they do not support some of the men who belong to his party. The tax commissioners, judges and county commissioners elected are all good men.

A Singular Bequest

Orlando D. Hadsell, who came to Chicago from Michigan a little more than a year ago and purchased a house at No. 12 Union Park Place, died about a week ago and left the bulk of his property, estimated at \$50,000, to the waifs of the city. He was unmarried and lived alone. He took unusual interest in the waifs as they appeared on the streets, and in newsboys. He would often buy out all their stock, especially if they had difficulty in disposing of it. He says in his will that he leaves his property "to the poor and lowly of God's children." In June of each year a committee of charitably disposed persons is to distribute the income of the property so as to purchase clothes for 100 needy girls. This is to be done for 100 years. Then the principal of the estate is to be divided into 1,000 shares and divided equally among 1,000 Chicago waifs of both sexes and deposited to their credit in some bank, there to remain on interest till they reach the age of twenty-one. Mr. Hadsell's theory has been that any boy can earn his living, but that it is often a matter of great difficulty for him to obtain suitable clothes. He has, therefore, been in the habit of helping them to boots, coats and trousers. It will be strange if the will is not contested, although no one seems to believe its maker was not of sound mind when he signed his name to it.

A Permanent Orchestra

Lovers of music residing in Chicago and vicinity have reason to rejoice over the fact that provision has been made for the annual deficit in the support of the Thomas Orchestra, which for several years, during the winter months, has given two concerts a week in the Auditorium. Thirty thousand dollars have been subscribed to pay past obligations and \$17,000, in addition, toward an endowment fund of \$30,000. It is believed that with this money in hand the orchestra will win for itself a place in the city and that the concert receipts will ere long meet all expenses.

Money for Soldiers

The profits from the Peace Jubilee are not less than \$35,000. If the unexpended balance of the subscriptions for the jubilee is turned over to the committee, it will have fully \$50,000 at its disposal. The money is to be used for the needy soldiers and naval reserves of Illinois and their families. Men of wisdom are on the committee, so that there is every prospect that the money will be prudently used.

Dedication of Fullerton Hall

Tuesday evening the friends of the Art Institute dedicated a hall, the gift of Dr. C. W. Fullerton. It is in memory of his father and cost about \$40,000. It will seat 500 persons. It is in the form of a university theater and is richly decorated. To the presentation address by Dr. Fullerton, in which he dwelt upon "the power that makes for beauty" and which is to be honored as well as that which "makes for righteousness," the president of the trustees, Mr. Charles L. Hutchinson, responded. Dr. D. K. Pearsons, who has been a large contributor to the institute, made one of his characteristic addresses, in which he took occasion to say that the institute is in great need of a library building, which would cost about \$35,000, and that he saw men before him who could give this money and not feel it. He took pains to say that it adds a great deal to an old man's happiness to give away money. This institute, which is under the care of W. M. R. French, brother of Daniel French, the famous sculptor, has had a wonderful history. Mainly self-supporting, it has gathered a school in which nearly 1,000 students every year are taught the principles of drawing and has collected pictures and objects of art which may well be the envy of many an old world city. Together with the Field Columbian Museum, it is steadily contributing to the general education of the city.

The Christian Missionary Alliance

Representatives of the constituency of this missionary association have this week been conferring together in Chicago over their work in different parts of the world, and encouraging each other by what has been done, and by the prospects of the speedy coming of Christ. Rev. A. B. Simpson is president. W. E. Blackstone of Oak Park is deeply interested and has given generously to its funds. President Simpson pointed out many fulfillments of prophecy in the events of the present day. He thinks that the gospel has been victorious over Mohammedanism in the triumph of British arms in the valley of the Upper Nile, and in the control of South Africa by Great Britain, that the defeat of Spain is a setback for the papacy, the "man of sin," that the Jews are already returning to Jerusalem, and that in the union of Great Britain and the United States we not only have the triumph of the Anglo-Saxon over the Latin races, but the assurance that the gospel will soon be given to every creature. The meeting was an enthusiastic one, and the collections as large as anticipated. To those accustomed to observe the slow progress which accompanies the proclamation of the gospel by the older societies, the claim that the world can be evangelized within the present generation seems somewhat startling.

Chicago, Nov. 12.

FRANKLIN.

Founder's Day at Mt. Holyoke

It is a rare thing to find a business man begging to be allowed the privilege of giving \$50,000 to a college which has already been a recipient of his generosity to the extent of \$100,000. Yet this is what Dr. D. K. Pearsons, A. M., of Chicago desires to do for Mt. Holyoke College, if certain conditions are met. Moreover, he promises that on the next Commencement Day he will travel 1,000 miles from home for the privilege of placing this munificent sum into Treasurer Williston's hands.

On Founder's Day, last Wednesday, after delightful exercises in the chapel and an admirable address by Rev. S. G. Barnes, D. D., the president of the trustees announced the gift of the late Charles T. Wilder of Wellesley Hills of \$100,000, the largest single sum ever received by the college. One-half of this is for the erection and equipment of the sixth dormitory, to be named the Mary E. Wilder Hall, in memory of his wife, Mary E. Wilder, formerly Miss Ware. The other half will go toward the endowment fund, the income to be used in the scientific department and the sum to be credited to the Boston Alumnae Association.

This gift is opportune, and already the foundation has been laid for this new and much needed building. The trustees have wisely decided that the next addition to the campus should be a gymnasium, to replace the one destroyed by fire two years ago. This will cost from thirty to thirty-five thousand dollars. For this they must wait until that sum can be secured, as there are no funds available. At the trustees' meeting a new department created for the Seniors will provide the opportunity afforded by normal schools for the study of pedagogy.

A brief but stirring address was given by Miss Sarah J. Rhea, who was teacher in Fiske Seminary, Persia, for over twenty years, that seminary being the first one in the world established after the plan of Mary Lyon. The author of an attractive volume, *The Tennessee in Persia*, she is a royal woman, whose eloquence touches every heart. Her long-time associate, Miss Mary S. Rice, a teacher in that seminary for eleven years and subsequently the principal for eleven years, was among the guests of the college on this the gladder day of all the year for Mt. Holyoke. It is no wonder that the college choir sang with unusual power and that the superb organ, played by Prof. A. M. Fletcher, pealed out such joyous sounds.

S. E. B.

The Problem of the Person of Christ

The fact simply is that the actual and historical Jesus Christ, the Christ of the gospels and the church, was a man with a human will and human freedom, who, by the grace of God, through his human faith overcame sin and destroyed death, and so redeemed and exalted human nature and human life to its true human destiny of oneness with God and eternal life; and in his humanity, which is ours, once sinful, now holy, once dead and now alive, we are all now sanctified and risen. The true Christian explanation of this act and fact is that as it is human, so also is it divine, and that there could have been no such human act that was not divine; that Jesus Christ, as man, so realized in himself the divine reality of humanity, because, as God, he so humanly realized himself in humanity. And, moreover, not only was the complete humanity of our Lord an historical fact, but only as human could he have been really divine. God fulfills himself in, and not instead of, or as a substitute for, his works, whether they are natural or spiritual. We repeat that a redeeming God only reveals himself in a redeemed humanity.—Prof. W. P. C. DuBois, in *Ecumenical Councils*.

Current History Notes

The Swiss courts have sentenced Luoheni, the assassin of the empress of Austria, to imprisonment for life.

The Earl of Minto is now governor general of the Dominion of Canada. Lord and Lady Aberdeen sailed for the homeland last week.

Twelve murderers of British and American missionaries were hanged in Sierra Leone last week, thanks to the swiftness and sternness of British law.

Socialist gains in Massachusetts and Connecticut indicate the growth of dissatisfaction with the old parties among the wage-earners. The Massachusetts legislature will have two Socialist members.

The banishment of Li Hung Chang to a distant province, charged with an impossible task in engineering, is reported to be a token that Russia's most powerful ally at the Chinese court has been crowded out and disciplined.

If Nikola Tesla really can do what he now claims he can do by his wireless transmission of electricity, the art of war will be so much more terrible than it now is that there will be a corresponding reluctance to engage in it.

Admiral Schley and Dr. H. K. Carroll have arrived with special reports on the condition of affairs in Porto Rico, where everything political is moving along smoothly. Trade, however, is at a standstill, owing to uncertainty as to the tariff and monetary standards.

The banquet given to General Miles in New York last week was a just tribute to his skill and character. His report on the war, just rendered, makes it clear that if he could have had his way we should have been spared some of the blunders of the war. He is moderate in his demands for the enlargement of the standing army.

Statistics, just issued, show that infant mortality in Massachusetts is highest in cities like Fall River, Lawrence and Lowell, as might be expected where so large a percentage of the married women are employed in the mills. The same fact is revealed in the statistics from the smaller manufacturing towns like Webster, Ware and Adams.

The New York Chamber of Commerce has just put on record its belief that "the establishment and development of sounder commercial education, both in secondary schools and in higher institutions of learning in this country" is necessary, and it added the following pregnant statement and admission: "The modern conditions of commerce and industry require wider knowledge and higher education on the part of business men."

Prof. W. M. Ramsay of Aberdeen University, whose life in Turkey fits him to speak with authority, at a recent meeting of the friends of Armenia, held in London, said: "It was impossible to resist the conviction that the conduct of the Russian empire on this question in the East had been deliberately wrong and bad. Whereas, two years ago he thought Great Britain seemed more guilty than any other country in the crisis in the East, now he felt glad to be able to think that the burden of guilt no longer rested upon our shoulders, but upon those of Russia. It was not possible to escape the conclusion that the Russian empire deliberately aimed at getting Armenia without the Armenians. Russia seemed deliberately to connive at the massacres of the Armenians so as to get the country with as small a proportion of disaffected element as possible." He cannot approve of the idea of an autonomous Armenia, and his only hope for the future is that Great Britain and the United States may act together in restraining the Turk.

There is no standard of the ugly, the false and the wrong; these can only be measured and manifested by the beautiful, the true and the good.—Julius H. Seelye.

An American Psalm of Thanksgiving

Compiled and Composed by Rev. Shepherd Knapp, Jr.

(Note. Special use has been made of Ps. 90 and 105 and of Deut. 33.)

O give thanks unto the Lord, call upon his name;
Make known his doings unto this people.
Sing unto him, sing praises unto him;
Talk ye of all his marvelous works.
Glory ye in his holy name:
Let the heart of them rejoice that seek the Lord.
Seek ye the Lord and his strength;
Seek his face forevermore.
Remember his marvelous works that he hath done for us;
His wonders and the judgments of his mouth.

For, behold, the Lord said, I will raise up a new people;
And there shall be a new nation in the earth.
Then by his own right hand he brought them,
He gathered them from places that were afar off,
And led them unto a broad and fruitful land,
Even the land that he had prepared for them.
He gave them many rivers that their fields might rejoice unto the harvest;
And great rivers that they might go to and fro thereon.
Mountains also were theirs, mighty and wonderful;
Forests covered the sides of them.
The Lord spread out the plains under the sun;
He made the pleasant valleys;
He filled the coasts of the land with quiet havens,
Places of rest for the great ships of the sea.
O give thanks unto the Lord, for he is gracious,
For he hath dealt very bountifully with his people.

We have heard with our ears, our fathers have told us,
All the goodness of the Lord unto our fathers' fathers in the days of old.
For they trusted in him;
And he who had brought them over great and stormy waters, even the Lord,
Forgot them not, neither forsook them:
For the Lord guarded them in the perils of the wilderness;
The Lord strengthened them in a weary life;
The Lord came very near unto them and blessed them,
And made them his peculiar people.

When days of disquiet came upon them,
And groaning under the unrighteous burdens of the king,
When the people cried for justice, and no man answered,
Then they called upon the name of the Lord, and he heard them,
And saved them out of the hand of the oppressor.
For the Lord raised up a leader for his people,
Even a man after his own heart.
Many mighty men did the Lord raise up,
Both men of valor and men of wisdom.
Through battle he led them unto victory,
Even the victory of freedom.
O rejoice, and give thanks unto the Lord,
For he is our God,
And we are the people of his pasture and the sheep of his hand.

Then the nation waxed strong under the mercy of the Lord.
He made us great among the nations of the earth.
He increased our borders,
And gave us dominion from sea to sea.
The Lord greatly increased the sons and daughters of the land;
And granted the blessings of prosperity.

But the people followed not wholly in the way of the Lord their God.
The sin that was in the midst of them they cast not out.
Therefore the Lord was angry with his people;
Yea, the Lord turned his face away from us.
Strife fell upon the land,
Even the strife of brethren.
All our ways were filled with darkness,
The noise of battle, and the sound of weeping.
Yet the Lord forsook us not utterly;
He heard us when we called upon him;
He made haste to help us;
Until the land was freed from the curse,
And the reproach was taken away forever.

The Lord hath healed the wounds of his people;
He also hath bound all their hearts together.
O ye children of the North, praise ye the Lord,
For his mercy endureth forever.
O ye children of the East, praise ye the Lord,
For his mercy endureth forever.

O ye children of the South, praise ye the Lord,
For his mercy endureth forever.
O ye children of the West, praise ye the Lord,
For his mercy endureth forever.
Let the people praise thee, O God,
Let all the people praise thee.

O give thanks unto the Lord, even our God,
For all his goodness unto us;
For the wonders of his counsel and his might,
And for his great deliverance;
For the precious things of the heaven,
For the dew and for the rain;
For the precious things of the fruits of the sun,
And for the precious things of the growth of the moons;
And for the chief things of the ancient mountains,
And for the precious things of the everlasting hills;
Yea, for the precious things of the earth and the fullness thereof.
Thanks be unto thee, O Lord our God,
Thanks be unto thee, the Saviour of this people,
For the years of peace wherewith thou hast blessed us,
And for thy presence in the day of battle.
When dangers compassed us about thou wert our Rock.
Precious in thy sight was the life of thy children.
Thou givest us wisdom and strength;
Thou crownest us with victory.

O lead us ever in the paths of righteousness for thy name's sake;
Teach us and guide us;
That we may be thy children, and live before thee.
O Lord, save thy people,
And bless thine inheritance.
Give peace in our time, O Lord,
For it is thou only that makest us dwell in safety.
O God, make clean our hearts within us,
And take not thy Holy Spirit from us.
Lord, thou hast been our dwelling place in all generations.
Before the mountains were brought forth,
Or ever thou hadst formed the earth and the world,
Even from everlasting to everlasting, thou art God.

As to Eternal Punishment

Many responses are coming to us, prompted by a recent editorial on the above topic. We acknowledge with appreciation expressions of both favorable and adverse criticism. Extracts from a few letters are given below as representing a considerable number. In reply to various questions concerning the nature of punishment for sin, how to reconcile justice and mercy, etc., we can only repeat that we refuse to dogmatize concerning eternal punishment.

I want to thank you for your editorial on Eternal Punishment in this week's paper. Just such an utterance as this I believe now will do an immense amount of good. It will help clear the minds of many young men who are a little in the fog.

I have always felt that Theodore Parker was logically correct when he said, "There is no doubt that Jesus Christ taught eternal punishment, but as I do not believe it I reject the Bible." How anybody can hold to their belief in the Bible and yet doubt the truth taught so clearly has always been a mystery to me. It seems to me you have done just right to rest the case on the words of Jesus and without any further dogmatizing leave it there.

S. B. C.

Your position is unassailable. It may be that some men regard themselves as knowing more than Jesus Christ, with their shallow and high-sounding notions about the "absoluteness of God," but the church will not abandon the Great Teacher. You decline to dogmatize when the New Testament is silent. You are right there, and I am with you body and soul. But to call in question the honesty of the writers or their competency, or to make Christ himself the bondsman of a theology current in his day, but now outgrown by our better knowledge of God, is simply destructive of Christianity. The words of our Lord are the end of all controversy for all who believe in him.

A. J. F. B.

It passes my comprehension that intelligent men can deliberately and coolly declare as of perfect knowledge that which the good God and Creator of all has hidden, wisely of course, from all mankind. It is a terrible responsibility which you assume. You will please discontinue the paper. I shall exclude the paper from my family as religiously as I should an infidel publication.

G. W. B.

Your editorial this week on Eternal Punishment is admirable. I have often leaned tremendously towards Dr. Farrar's "eternal hope" theory, but the words of our Lord, as interpreted by such Greek scholars as President Woolsey, have cried a halt, and I have accepted the doctrine as being as true as it is awful. While I seldom preach on the subject, it is yet the implied background of my work in the pulpit, in the conference service and always. Because we do not preach it is no evidence that we do not believe it. The very idea of preaching the gospel forbids absolutely our putting the destiny of the finally wicked as prominent among the themes of the pulpit as we put the cross and truths that cluster upon and radiate from it. Preachers are heralds of good tidings, but these good tidings derive all their significance from the catastrophe of sin and the possibility of its issue in "eternal sin."

For myself I did not need this editorial to know where *The Congregationalist* stands, but I am glad you have spoken with no stammering utterance; the vast majority of all who are worth the most as Christian lives and workers in our evangelical churches will bless you for your frank and bold, and yet tender, defense of this cardinal doctrine.

C. B. H.

God bless you for the article in *The Congregationalist* of Oct. 27 on Eternal Punishment. The editorial has the true ring, is temperate in its conservatism, is imperative in its timeliness, is Scriptural and unanswerable.

G. H. G.

Desirable Improvements in the Postal Service

That there is room for improvement in the postal service of the country most persons will admit. The department as worked at present results in a large yearly loss, and yet nearly every other civilized nation in the world makes a profit out of its post office and gives a more extensive service. In those countries whose post offices show a profit the result is an immediate cheapening of the cost of postal charges to the general public, as it is now clearly realized that the post office is not a means of taxation, but a public service and one of the necessities of modern life. As such it must be furnished to the people at a minimum of cost. We have received a prospectus from the American Postal League (Box 2,361, Boston, Mass.), which aims at influencing and directing popular opinion in the way of postal reform. The prospectus summarizes the objects of the league as follows:

1. The abolition of the idea that the post office is a means of taxation. Insistence on the fact that it is a public service, a machine to be put in motion and run to its utmost capacity wherever communication and transportation, which are among the necessities of modern life, are required by the people.
2. The early realization of what Hon. John Wanamaker, Postmaster General, outlined in his report of 1891: "A one-cent letter rate, three-cent telephones and ten-cent telegrams are all near possibilities under an enlightened and compact postal system, using the newest telegraphic inventions."
3. The establishment with the least possible delay of a parcels, freight and possibly eventually a passenger post, with low uniform rates based on the cost of the service rendered.
4. The extension of free collection and delivery throughout the republic.
5. Admission of the United States to membership in the International Parcels Post Convention of Europe, and also to the new British Imperial Penny Post, which should include all English speaking countries.
6. An easy and economical method of transmitting money in small sums through the mails.
7. Government insurance of registered mail matter.
8. General public enlightenment on postal matters and the advocacy of measures tending to make the post office the greatest of all agencies for the promotion of civilization, the advancement of progress and the preservation of peace among nations.

Some of these eight propositions are of far-reaching importance. The extension of free collection and delivery in the country as well as the city means much to the intellectual life of the rural population. It is in force in nearly all European countries, so that even the most remote hamlets have at least one delivery daily and the rural postmen sell stamps and collect letters on their rounds. The introduction of a parcels post under conditions and at rates similar to those in force in Germany, France, Belgium, Switzerland and Great Britain would cause an enormous increase in the interchange of small commodities among people in all parts of this great country if a uniform rate were brought into force, a rate which the Postal League claims to be able to prove should not exceed one cent a pound and at the same time return a profit to the post office.

More than 100 American colleges have responded already to General Wheeler's suggestion that they each assume responsibility for the free tuition of two or more young Cubans. When one recalls what the education of Japanese youth in German universities and American colleges did for the picked youth of Japan, it is readily seen what a shrewd and far-sighted policy General Wheeler stands sponsor for. We are not at all surprised at the response of our educators. Men like Charles W. Elliot of Harvard and Seth Low of Columbia were among the first to respond.

In and Around Boston

Sunday Services

Last Sunday began with cloudless skies and bracing air. It was a day to inspire worship and thanksgiving. Dr. Withrow, at Park Street, spoke on A Happy Nation, dwelling on the Providence that has brought us through a wonderful year and the necessity that the nation should honor God if it is to have abiding prosperity. Dr. Clark, at Central, emphasized the authority of the Ten Commandments, and dwelt on the mission of Congregationalism to bring men into the spirit of obedience to the law of God. Dr. Barton, at Shawmut, held up the death and resurrection of Christ as the assurance of redemption of men from death in sin and of a glorious life to come. The two Brookline pastors, Dr. Thomas and Mr. Hale, preached excellent sermons from the same text, Gen. 1: 26: "Let us make man in our image."

In other denominations there were some sermons of note. Dr. Lorimer, at Tremont Temple, preached on The World's Indebtedness to the Jews, and showed how nations which have antagonized them have suffered for it as France is suffering today. Dr. Dixon announced that the Warren Avenue Baptist Church will be opened next Sunday after repairs, and that hereafter the pews will be free. Bishop Nicholson of Philadelphia, at the Reformed Episcopal Church, spoke on the power and peace of the fearless follower of Christ. The Salvation Army, led by Commander Booth-Tucker, held a number of meetings in halls and on the streets in the "red crusade," which culminated on Monday evening.

Workers in Behalf of the Submerged Tenth

It was a dimly rainy night for the nineteenth annual meeting of Boston's Associated Charities at Steinert Hall last Thursday. But looking about the cheerfully lighted room one saw the well-known faces of many charity workers and leaders in the city philanthropies. Robert Treat Paine presided. The various reports told of more families befriended than ever before—an average increase of 1,000 a year—the total registration being 9,284 families; of extension of the work into sixteen districts; of the new edition of the charities' directory; and of the need for funds to cover running expenses, which are \$20,000 annually. It was pleasant to hear that Boston's paupers, though greater in number, are not increasing in proportion to the population.

The different speakers, Rev. Anna G. Spencer, Mr. Austin Brown and Mrs. J. H. Young, touched upon the practical methods of scientific charity; the hundreds of unpaid volunteer visitors, who were termed the "consummation and flower" of the organization; the power of friendly co-operation; the difference between charity reform and that of labor, which claims that poverty is not from incompetency, but from lack of a fair chance; and that of the social settlement, which would meet all need unquestioningly on the simple basis of divine sympathy. It was pointed out that the main aim of the charity reformer is for his own extinction and the exercise of that wise justice which is higher than pity.

Drawing-room Bible Lectures

When the leading women in social circles are willing and glad to assemble in their parlors their friends and neighbors that they may be instructed in the Bible, it indicates possibilities of popular Biblical instruction which are far from being fully utilized. Last year Mrs. Louise Seymour Houghton, a well-known New York literary woman and translator, gave six lectures in this city on the literary study of the Bible. They were so well received that this autumn she is giving six more in Back Bay homes on Monday mornings at eleven, beginning Nov. 14. Her subjects are: A Parable of Divine Love, Secular Faith, The Search for Spiritual Certainty, The Hebrew Utopia, The Law and Modern Society, The Rhapsody of Zion Redeemed. Tickets for the course are \$5.

Autumn Rally, Young People's Societies

The young people's societies within a radius of ten miles of Boston will hold a rally in the First Methodist Church, Temple Street, near the State House, on Saturday, Nov. 19. There will be a morning session at 10 o'clock, an afternoon session at 2.30 and an evening session at 7.15.

Colonel Hopkins will be among the prominent speakers. It is expected that the rally will exceed that of last year at Clarendon Street Church. Questions relating to mission work which are troubling the young people should be sent in and they will be taken up at the sessions. Every young people's society would do well to have a large representation present at this most important missionary gathering.

A New Bible Class at the Old South

Last Sunday witnessed the starting of a Bible class at the Old South which is likely to become an important factor in the winter's work. It is to be conducted by Prof. J. Winthrop Platner of the Harvard Divinity School, a graduate of Union Seminary, who has a growing reputation as a scholar of exceptional ability and as a very acceptable preacher. The class meets in the auditorium at the close of the morning service, and last Sunday nearly 200 persons remained. The main purpose is the study of the Bible from the Christian standpoint, with special emphasis on its spiritual values.

Massachusetts Moral Education Association

The first meeting of the season was held last Friday at Legion of Honor Hall, 200 Huntington Avenue. The opening address was made by the president, Mary Traffarn Whitney. Rev. W. E. Barton, D. D., followed with an address upon The Influence of War upon Morals. There was a brief discussion, and tea was served at the close. This was the first of a series of monthly meetings to continue through the winter. Among the speakers will be Professor Ernst of Harvard, Professor Barton of the Institute of Technology, Dr. Lorimer and Mrs. Abba Gould Woolson.

Toleration and Censorship

Nothing will be lost by frankly recognizing the right of each individual to think for himself in matters of faith, if at least he is prepared to think seriously. Those who have nominally a voice in determining the lines of political action to be pursued by the statesmen who govern us and in shaping the many-sided programs of the municipalities to which they belong will not consent to a religious dictation which disfranchises the noblest faculties of the mind. Men will insist upon the right of thinking for themselves, even when they have not as yet been educated to a wise and deep-searching use of that right. The fact must be patiently reckoned with, although its outcome in some cases may be extravagant vaporizing and wanton egotism. But tolerance of temper may sometimes be a veil for our supineness, and this intellectual virtue may pass almost unconsciously into a moral and a religious vice. We are tempted to say that because our neighbor has the right of judgment in matters of religion, and is accountable for the careful exercise of it, he must bear his own burden, and so we come to make our responsibility for those in whose midst God has placed us comparatively light. Is it not because of this that we feel a less profound concern for the salvation of our neighbors than was felt by our devoted forefathers? That in the present day every man is his own watchman and that to blow the blast of warning for another will be accounted the impertinence of an overweening piety is an easy inference to draw and an inference which abets our lethargy. Our tolerance sometimes passes into an indulgent attitude towards sin, as though the distinction between right and wrong might be matter of opinion, and in the midst of our endless babble about brotherhood we forget that the rebuke of sin is one of its first principles.—Rev. T. G. Selby.

A View Point For Two

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Religious papers present many lines of thought for which Busy Men have ordinarily no time in office or working hours. *The Congregationalist* puts these into condensed forms. Note, in example, its weekly digest of current events. Busy Men cannot, as a rule, follow the output of publications. But *The Congregationalist* can, and through its book reviews and notices gives the Busy Man just the glimpse or fuller information needed.

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Do you? A Busy Congregationalist cannot afford to be without it.

Subscribers for the new year receive the paper free for the rest of 1898. Send us your name.

Yours, THE CONGREGATIONALIST, by
Warren P. Landers, Supt. of Circulation.

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House. Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 607, Congregational House. Office hours 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Lizzie D. White, Treasurer. AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 163 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 704 Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 615 Congregational House; Chicago office, 163 La Salle Street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices: 612 and 613 Congregational House, Boston; 151 Washington Street, Chicago, Ill.

CORE, SUNDAY SCHOOL, & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; Charles F. Wyman, Treasurer; Rev. Francis J. Marsh, New England Superintendent, Congregational House, Boston.

THE CONGREGATIONAL CHURCH UNION of Boston and Vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel C. Darling, Pres.; C. E. Kelsey, Treas.; J. J. Tillingham, Sec., 45 Milk St., Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Gifts should be sent to Arthur G. Stanwood, Treasurer, 701 Sears Building, Boston. Applications for aid to Rev. E. B. Palmer, Room 609, Congregational House.

NATIONAL COUNCIL'S MINISTERIAL RELIEF FUND.—Aids aged and disabled ministers and missionaries and their families. Secretary, Rev. N. H. Whittlessey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a bequest: I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolutions of the National Council of the Congregational Churches of the United States.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpits supplies in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover Street, Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 10.30 A. M. Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 601, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover Street. Requests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

News from the Churches

Meetings to Come

BOSTON MINISTERS' MEETING. Channing Hall, Unitarian Building, Monday, Nov. 21, 10 A. M. Symposium by laymen. Subject, What Makes a Sermon Interesting and Effective?

FOREIGN MISSIONARY PRAYER MEETING. under the auspices of the Woman's Board of Missions, Rooms 702 and 703 Congregational House, every Friday at 11 A. M.

OF SPECIAL NOTE THIS WEEK

Individual cups adopted by two more churches in Massachusetts, making thirty-seven in all in this State.

The Wayside Covenant, already much used in New England, is again adopted by churches in Massachusetts and Florida.

An Ohio church speaks out on its orthodoxy while simplifying its rules.

An Alabama young man, who has been baptized with Baptist water and Methodist fire, comes out bright as a Congregational pastor. Now look out for steam!

Kansas laymen render valuable service in church and Sunday school lines.

A circuit teachers' meeting in the Sunflower State.

WHEELS IN THE RUNNING OF A CHURCH

Rev. W. H. Manss, the new pastor of First Church, Lincoln, Neb., has devised an excellent plan for apportioning church work so that each person may have a special share assigned him, yet no one be overtaxed. He uses the picture of a clock to illustrate the church activities, each department being represented by a cog wheel, and each cog of a wheel standing for some special service in connection with that department. For example, the church services cog wheel includes the following lines of work: Decoration, ushering, calling on strangers, music, recruiting, visiting the sick, pastor's Right Hand club. Similar wheels represent the Sunday school, aid society, missionary societies and Christian Endeavor. This illustrated plan is sent to every member of the congregation, with the request that he specify his first, second and third choice of service in connection with each department and return the signed schedule to the pastor, who will consider his preferences in organizing the work. If a person indicates no preference it is understood that the pastor will place him where he thinks he will be most efficient.

THEOLOGICAL SEMINARIES

Andover

Prof. G. F. Moore is at present lecturing on Buddhism.—The students of the seminary and members of Abbot Academy were delightfully entertained at a reception by Dr. Smyth on Friday evening.—The German seminar has begun work with Dr. Hincks.—A. E. Stearns has a Bible class of 30 boys in Phillips Andover Academy.

Hartford

At a recent meeting of the Students' Association it was voted not to change into a Y. M. C. A., but to advise, in order to affiliate with the student movement in other seminaries, the formation of a distinct Y. M. C. A. to which shall be granted the direction of all the missionary activities of the seminary. A committee was appointed to draw up a constitution.—The Seniors have cordially accepted the offer of President Hartman to have a seminar at his house once a fortnight for the discussion of theological questions.—The Middle Class has just given a reception to the faculty and their wives.—The prayer meeting last Friday was conducted by the missionary committee with the subject The Doshisha, Its Past History and Present Crisis.

Yale

Among last week's lectures was Phrase Studies in Poetry, by Dr. L. F. Reid of Hartford, and The Biography of Tennyson, by Prof. W. L. Phelps, before the Modern Language Club.—The Leonard Bacon Club debated the question of The Annexation of Cuba.—The first Senior address before the school was by Baxter Waters on Christianity and Democracy.

Chicago

Professor Porter of the Syrian Protestant College, Beirut, addressed the students, Oct. 25, on Missions in Syria.—Rev. Abraham Kuyper, D. D., president of the University of Amsterdam, Holland, addressed the seminary, Nov. 12, on Symbolism and Revelation.—The total number of students enrolled this year is 138.

Pacific

The joint prayer meetings of professor and students the present year will consider topics specially

bearing on the spiritual conditions of theological seminaries. The first had Secret Prayer for its theme.—The professors have principally supplied Bethany Church, San Francisco, during Dr. Pond's absence in the East for funds to extinguish the debt on the Chinese Mission House.

CONFERENCES AND ASSOCIATIONS

N. J.—The Northern Conference met, Nov. 10, with the old church at Chester, the oldest west of the Hudson River. Those who attended were richly repaid by the paper of Rev. F. A. Johnson of New Milford, Ct., a former pastor here, who gave a history of the church from its beginning. Deacon Cramer, now over ninety years old, furnished a paper of reminiscences. Dr. Ward, editor of the *Independent*, gave an able paper on The Influence of the Pilgrim Fathers. In connection with the meeting the New Jersey Congregational Union held a session. Its influence in aiding the weaker churches has already been felt.

NEW ENGLAND

[For other Boston news see page 712.]

Boston

Park Street responded with a good audience to a notice that Miss Margaret Leitch would speak on missions last week Tuesday. She made real, through lantern pictures and her own interesting descriptions, the beauties of India, as also its miseries and the transforming work of Christianity.

BOXBURY.—*Immanuel.* A fine memorial window in honor of the late Gustavus D. Parker has been placed in the church. The theme is the Resurrection. One panel contains the figures of an affrighted soldier and an adoring angel; the other the risen Christ above the empty tomb. The design is impressive and the coloring rich. Appropriate services were held recently, including a sermon on the Resurrection by the pastor, Dr. Beale.

Massachusetts

READING.—Rev. and Mrs. F. S. Hunnewell held a reception at the church vestry, Nov. 8, and nearly 400 persons greeted the new comers. The assembly included, also, the pastors and numerous delegations from all the other local Protestant churches. Throughout the town there is a feeling of cordial welcome.

BEVERLY.—*Dane Street.* The annual meeting and supper were held Nov. 10. Reports showed \$2,300 benevolence; membership 448, the largest in the history of the church; and a Sunday school of 619, including 63 in the home department. Morning congregations average considerably larger than the membership, while the evening average is nearly double. Individual communion cups were recently used for the first time with great satisfaction.

LOWELL.—*Kirk Street.* Rev. W. A. Bartlett has been at work to secure the general closing of the retail stores Friday evenings, to benefit the prayer meetings.—*Trinitarian* has unanimously voted to place a tablet in its new building bearing the names of the nine members of the church who participated in the recent war.—*First* gave a hearty reception to its new pastor, Rev. F. A. Warfield, last week, and a large number of those from other churches participated. Mr. Warfield has already made many friends in the city, and his thoughtful courtesy and evident sincerity awaken a lively expectation. He has begun a course of lectures on Some Bible Fools.

LAWRENCE.—*United.* The new building was dedicated, Nov. 3, with a sermon by Dr. McKenzie of Cambridge and prayer by Professor Churchill of Andover. It is a beautiful, commodious structure, and is advantageously situated in the residence portion of the city. Rev. H. G. Mank is pastor.

MERRIMAC.—*First* has adopted the individual communion cups. The service is a gift from Mrs. B. F. Sargent, a resident member of the church.

HAVERHILL.—*Union.* At the close of a recent morning sermon the pastor, Rev. A. F. Newton, inducted the new officers of the church for the coming year. The present series of Sunday evening sermons is on Difficult Themes of the Bible.

ASHBURNHAM.—*First* has adopted the Holyoke Wayside Covenant and received, Nov. 6, its first accessions from Cushing Academy students into associate membership. The recognition service was impressive and inspiring.

PLYMOUTH.—*Manomet* celebrated its 160th anniversary on the 9th inst. The pastor, Rev. Haig Adadourian, welcomed the delegates from neighboring churches. The pastor's historical paper concerning the church and Mr. Holmes's history of the parish were interesting. Addresses followed from Rev. E. G. Porter of Boston and from Mrs. P. R. Clifford of Plymouth, concluding with the

sacraments of baptism and the Lord's Supper. The evening sermon was preached by Rev. H. H. French of Malden. Special music was furnished by the choir, with the assistance of a male quartet. This is the first time in all its history that the church has observed an anniversary on such a scale. The large area of Manomet has never had any other church. The pastor is an Armenian and is acceptable and useful in this colonial church.

NORWOOD.—*First* has just given a patriotic reception to Mr. H. E. Fales of the Sixth Mass. U. S. Volunteers. He spoke interestingly of his soldier life in Porto Rico, and Rev. Peter MacQueen gave a thrilling lecture on the Santiago campaign. The pastor, Rev. C. F. Weeden, is completing a series of morning sermons on The Cathedrals of the Christian Faith and a series of evening talks on: The Making of a Modern Man, The Making of a Heroine, Christian Knighthood and Standing before Kings. The singing of gospel hymns by talented soloists has been one of the features, while a chorus choir has also been an inspiration to the singing.

OXFORD.—*First.* For the last few months there have been signs of growing religious interest in this church. Rev. C. L. Jackson, the evangelist, was secured for two weeks. The meetings were of marked power. Over 40 persons expressed a desire to lead Christian lives. About 50 families have removed from the congregation within the last 15 years, and those who come in are mostly Roman Catholics. The church has been greatly cheered lately with the hope of new life. Rev. A. E. Bradstreet is pastor.

GROVELAND.—The pastor, Rev. Alexander Sloan, is making a special effort to renew the spiritual vivacity of the church membership. Cottage prayer meetings have been established and personal work is inaugurated. The annual roll-call took place at the communion service.

WORCESTER.—*Pilgrim.* Rev. Peter MacQueen, who as correspondent for *The Congregationalist* went to Cuba and Porto Rico, has just given an illustrated lecture on his war experiences to a large audience. It was under the auspices of the Ladies' Union.

NORTH BROOKFIELD.—*First.* Rev. J. L. Sewall's parishioners recently celebrated the 15th wedding anniversary of the pastor and his wife. Over 300 persons extended congratulations. A handsome frosted cake was presented, on which were arranged 15 bright \$5 gold pieces. Mr. Sewall has commenced a series of sermons upon Hymns of the Hebrew Church, which will be continued throughout the winter.

DUDLEY'S parsonage has been painted and papered inside, also painted outside, and steam heat has been added—all at a cost of about \$400. The summer visitors helped a good deal. Rev. N. I. Jones is pastor.

SPRINGFIELD.—Last Sunday the pulpits were filled as follows: At *First* the pastor, Rev. F. L. Goodspeed; at *Park* Rev. Dr. Rice of St. Luke's Church; at *Olivet*, at the evening missionary concert, S. C. Sherrill, Fred Young and T. J. Brown spoke on Y. M. C. A. and other work at Camps Thomas and Alger; at *Emmanuel* the lady evangelists, Mrs. J. E. Reed and Miss R. M. Williams, conducted the evening service; at *North* Dr. F. L. Rollins, the State supply, preached; and at *South* W. J. Long, Ph. D., of Andover.

In our recent account of the bicentennial celebration at Plympton, Mass., we ought to have mentioned that Rev. C. R. Brown, D. D., now of San Francisco, began his ministry in Plympton, and began it well too.

Maine

EASTPORT.—The Sunday evening addresses, on The Life and Teachings of Jesus, are frequently illustrated by large photographic prints displayed at the entrance of the church. The views of Palestine are illustrative of the gospel history. A parochial letter in rhyme has been sent to all the members of the church asking them to contribute something to all the seven societies and one local benevolent object, all of which were presented on a printed card accompanying the letter.

NORWAY.—*Second.* Evangelist Gale, assisted by Mr. Knight, singer, has conducted a series of meetings for two weeks. The religious awakening was unusual and the effect has reached into neighboring towns. Nearly 200 persons have expressed the determination to live Christian lives. Thorough, careful work was done. The pastor, Rev. B. S. Rideout, enters upon the 12th year of service here greatly encouraged.

BRUNSWICK.—The family of the late Deacon John Perry has placed a memorial window in the church in his honor. This is the fifth donated the past two years. Deacon Perry established one of the first Sunday schools in this country in 1812.

NORTH CHESTERTVILLE.—A circular window, beautiful in design, having Hoffman's Head of Christ, has been placed in the meeting house in memory of Rev. Jotham Sewall. It was ordered by Miss Nettie M. Sewall.

ELLSWORTH.—The pastors here and in adjacent towns have planned a series of temperance meetings for November. Rev. D. L. Yale is interesting himself in the improvement of the public schools of Ellsworth.

KENNEBUNK.—Mr. George Parsons of New York has given the church a new bell. The people are planning to purchase a pipe organ.

Receptions were tendered Rev. R. R. Monson and bride at Winthrop, Rev. L. D. Evans at Camden and Rev. W. G. Mann and wife at Cumberland Mills, who were presented with an elegant lounge and vase.

New Hampshire

EXETER.—*Phillips.* The exterior of the new church edifice is nearly complete, the top stone of the tower having been put in place at the height of 64 feet, and the slating of the roof well advanced. The bell of the old church has been raised to its place in the tower, and the carpenters have made a good beginning in the interior. It is thought it will be ready for occupancy early the coming season. We hope next week to have a full account of the celebration and cut of the church.

LANCASTER.—The Endeavor Society supports a Bible woman in India. It also devotes a portion of its regular receipts to the cause of missions. The Juniors and the Cradle Roll, through their mite-boxes, have contributed nearly \$14 to missions this year. Both organizations have regular annual receptions. The Juniors have committees also for sending delicacies to the sick, and for performing certain little church duties.

PORTSMOUTH.—*North.* Among various bequests of the will of the late Mrs. M. Elizabeth Ladd made to city institutions the church receives \$2,000 and the Y. M. C. A. \$3,000 in trust for a building fund.

GREENFIELD.—The ladies' circle has recently furnished funds for laying concrete walks in the vicinity of the church, greatly to the advantage of church goers.

KINGSTON.—A movement has been made, under the lead of Rev. William A. Patten, to extinguish by subscription the church debt of \$500, with the prospect of success.

FRANKLIN has recently amended its constitution, so that members whose views have changed radically may withdraw without censure. A new list of members has been printed.

DANBURY.—A ladies' circle has been organized for the purpose of inaugurating a series of monthly socials during the winter in the interest of the church and parish.

Vermont

RUTLAND.—The Fortnightly—the ladies' literary society of the church—held the first meeting of the present season Nov. 5. The occasion was marked by the presence of the beloved and gifted president, Mrs. Julia C. R. Dorr, for the first time since her serious illness. She gracefully and feelingly thanked the society for the birthday gift of a beautiful loving cup. The year's study is France in the 18th Century.

Connecticut

BRIDGEPORT.—*West End.* Two new features promise permanence: a half-hour devotional meeting every Sunday morning before the regular service; a regular conference meeting held at the close of the evening service. Both these services have been continued from last year and are of growing interest. Rev. C. F. Stimson is pastor.

NEW HAVEN.—*Humphrey Street.* Rev. F. R. Luckey, the pastor, will preach the annual Thanksgiving Day sermon in Center Church—*Danish.* The pastor, Rev. Christian Philipson, is meeting with great encouragement. He also preaches to the Danes in Bridgeport. The New Haven membership is 47.

NEW BRITAIN.—*South.* Eight popular organ recitals will be given on the famous organ of this church during the winter, the artists engaged being favorably known in their profession. The sale of seats went on last week, and nearly all the seats were sold for the course.

BRISTOL.—The free pew system has proved a success for some time. Last year the expenses were \$4,938 and \$325 were paid on the debt, leaving it now \$4,200. The year before over \$1,800 more than current expenses were raised. Rev. T. M. Miles is pastor.

NORWICH, with a population of 25,000, has six Congregational churches, with an aggregate membership of 2,117. Last year contributions of \$27,-

000 were given to the denominational benevolences, besides much more to local causes.

CHAPLIN.—Rev. H. W. Pope, the State missionary, has been assisting the pastor, Rev. E. M. Frary, in special services. Good results have followed.

MIDDLE STATES

New York

A series of fellowship meetings, inspired by the State H. M. S., is being held, the first at Columbus, with sermons and addresses, a roll-call and a children's meeting; the second at Smyrna, with sermons and addresses. The meetings were spiritual and warm with fellowship and encouragement. Others are to follow each week in different parts of the State, from two to four churches combining at a central field.

New Jersey

EAST ORANGE.—*First.* The attendance and interest at this church are steadily increasing under the pastorate of Rev. Dr. C. H. Everest. Last week 30 new members were received, 10 on confession. —*Trinity.* The evening service has given place to a vesper service at 4.30 o'clock, conducted by the pastor, Dr. Baldwin. The attendance is increasing over that of the former evening service.

Pennsylvania

PHILADELPHIA.—*Germantown.* The First Church has celebrated its 10th anniversary with a week of special services. The pastor, Rev. D. E. Marvin, preached the anniversary sermon. Other items on the program were: greetings, a conference of churches with addresses, reminiscences by four speakers, an anniversary address by Dr. S. M. Newman of Washington, a supper, a children's afternoon, and preaching by Dr. J. E. Rankin of Howard University.

THE SOUTH

Maryland

BALTIMORE.—*First.* The Yale Missionary Band held one of its meetings at this church. Mr. E. H. Hume of Bombay, India, at present a student at Johns Hopkins University, was one of the speakers. This visit stirred missionary interest in all the churches. —*Second.* Twelve persons have just united with the church on confession. Evangelist G. W. Moore conducted several weeks' special services, with good results.

Alabama

MONTGOMERY.—*First,* under the pastorate of Rev. A. L. De Mond, is entering actively upon a new year's work. The house has just been repainted and presents a fine appearance. A recent harvest home service cleared nearly \$50.

Florida

WINTER PARK.—The church had an accession of 28 to its active membership at the last communion. Six persons came by letter from other churches and one on confession. Besides these the pastor, Rev. C. P. Redfield, welcomed 22 young men and women from the college who assented to the Wayside Covenant: "We recognize that the obligations of the Christian Church can never be relaxed and that the service of that church should always be our joy. We do now in the presence of God and of these witnesses renew our covenant of Christian consecration, and—although formally retaining our membership elsewhere—we do promise during our days of study here to make this local church our church home, to participate in its ordinances and to promote its faith and fellowship." The young people have entered heartily into renewed vows of consecration. Among the students are 20 Cubans, two of whom were given their education last year and are receiving it this year at the expense of the college.

THE INTERIOR

Ohio

MARIETTA.—*First,* the only church in the Ohio valley which has yet been able to observe its 100th anniversary, has celebrated the entrance upon its second century by dropping the creed which has stood for many years as a condition of membership,

and has made the Creed of 1883 the standard of teaching and basis of fellowship. A simple form, consisting of an expression of faith and a covenant with the church, has been made the basis of admission to membership. The church believes this action indicates no less orthodoxy, but is more Scriptural in its methods. The action was taken with entire unanimity. A work has recently been undertaken in the eastern part of the city, far removed from any Protestant church, which begins with good promise.

SPRINGFIELD.—*First.* Rev. E. A. Steiner has decided to accept the call to become pastor of First Church, Sandusky, and on the evening of the 9th presented his resignation and asked the church to unite with him in calling a council. Much regret is felt by both pastor and people that the change is proposed.

Rev. A. T. Reed, evangelist, has been aiding Rev. A. H. Lash of Rochester in two weeks' meetings, and is now laboring with Rev. P. W. Sinks in Youngstown. He recently aided Rev. E. E. Scovill two weeks in Chillicothe.

Illinois

[For Chicago news see page 709.]

SOUTH DANVILLE.—About \$1,000 of the indebtedness on the new building have been paid off, but the struggle must continue. At Kelleville, part of the parish, the situation is deplorable. Two recent Sundays about 40 children wandered about to the old meeting places but found all closed. At last they gathered in a miner's cabin to study the Sunday school lesson unmolested.

ANNA.—Rev. S. A. Miller has closed a year's labor here. An old debt of \$200 has been paid, there have been 27 accessions, the Sunday school has increased from 27 to 90, and there are flourishing Endeavor Societies.

NORA, an enfeebled church, without a pastor for nearly a year, and having its membership reduced to 40, is trying hard to raise a debt of \$230. Four young ladies form the C. E. Society and pluckily sustain weekly meetings.

CHILLICOTHE, organized through the H. M. S., has been aided for six years. Now the church has assumed self-support and expresses its gratitude to the society.

KIRKLAND held a three days' harvest festival, which netted \$350, including subscriptions. This sum will be applied to the indebtedness.

Indiana

INDIANAPOLIS.—*Mayflower's* attendance is increasing. Dr. B. A. Hayt's prayer meeting talks are highly prized, and the capacity of the smaller room is being taxed. —*Pilgrim.* A floating indebtedness and a considerable loss of members by removal have caused this church to become weak and dispirited. Superintendent Curtis has consented to give his labors especially to it, during his spare time, take personal charge of the pulpit and lead in eliminating the debt. The people are rallying hopefully. The church is well located and the population need it. —*Trinity.* "A school of revival methods" was held Nov. 5-12, led by Rev. Levi White, pastor, with preaching each night except Saturday by various Congregational ministers. The attendance was large throughout and the meetings were evidently profitable.

ALEXANDRIA is organized to make efforts to educate, re-train and cultivate the various elements of a gas manufacturing town. A large girls' club is trained by a prominent educator from Wisconsin. Rev. J. Challen Smith is the pastor. The church has a splendid lot purchased on a corner, and paid for by the help of the C. C. B. S. The chapel in use is meager and plans are being prepared for a suitable edifice. The factories in glass and steel are in operation again, and times are better all around.

Michigan

ANN ARBOR.—Rev. I. W. Bradshaw has just concluded 10 years of pastoral work here. Only one pastorate in the State is longer. In this time 398 persons have been added to the church, 137 on con-

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fession. The membership is now 430. Nine from the church have entered the Christian ministry and four have gone to foreign mission fields. A large, strong Y. P. S. C. E. consists chiefly of university students. The Young Men's Sunday Evening Club, now in its fifth year, is helpful. A "Congregational foundation" at the university for the help of students of Congregational affiliation is doing a noble work in connection with the church.

SAGINAW is steadily gaining on its evening service attendance. Several new members have been received lately.

Wisconsin

WATERTOWN.—Rev. G. C. Weiss, although urged to recall his resignation as pastor, has decided to leave. He was also invited by friends to hold independent services in the Opera house, which he declined to do. He has been active in Christian work in the outlying districts and has been very successful.

GREEN BAY has called Rev. Mr. Spence of Winipeg to supply five months, with a view to permanence. The meeting house has been thoroughly renovated since the fire, a kitchen addition has been built and a new pipe organ will replace the old one, which was burned.

IRON RIVER.—Rev. L. A. Brink is greeted with continued large congregations. He is also trying to cultivate Nebogamon, a new lumber town that has sprung up during the last few months.

MAINE.—Mr. A. E. Cance, a lay member of Shireton church, supplies the English element here with an occasional service. Though pastorless for six months regular services are sustained.

ELROY begins a new year with reports of growth. The pastor, Rev. W. M. Ellis, begins his seventh year with a substantial increase of salary.

THE WEST

Missouri

ST. LOUIS.—Hyde Park. Dr. W. M. Jones is in the eighth year of his pastorate. During the last seven years the annual accessions have averaged 22, over two-thirds on confession. The church has taken a collection for each of the benevolent societies, including ministerial relief, during this year. The Sunday school is the largest of our denomination in the State, and its October average was the largest in its history. The pastor is a "patriarch" only in length of service in the city, for in age he belongs to the younger branch of the Congregational ministry.—*Memorial.* Rev. S. T. McKinney of Union Church is conducting revival services here.—At the last Ministers' Meeting Dr. R. M. Sargent read a paper on The Continuance and Success of the Churches. Rev. T. S. Smith of Ceylon spoke of the work in his field, urging the brethren to uphold the "forward movement" of the American Board.—*First* held a unique choral service the evening of Nov. 6, entitled Songs of Heaven. The program included the following songs: There Is a Holy City, Jerusalem the Golden, The Better Land, Zion, There Is a Happy Land (Hindustan Air), The Home of the Soul, O Paradise. The theme of Rev. C. H. Patton was As It Is in Heaven.

BROOKFIELD.—Rev. W. E. Todd and his people gave a dinner, Nov. 10, just after election to 25 representative men of the city. The program included the following toasts: Honesty in Municipal Government, In Commercial Life, In Professional Life, In Politics, In Journalism, In Society, In Morality and The New American. These were responded to by the new mayor, a judge, two bankers, an editor, two business men and a clergyman. Mr. Todd's cordial interest in all these departments of life ought to kindle a reciprocal interest in the work of the church.

Iowa

STILLWATER.—This parish, including Orchard and Niles, 10 by 25 miles in extent, is under the care of Rev. F. A. Slyfield. Each place has a service every Sunday. Stillwater dedicated a \$1,500 house of worship Nov. 6. Secretary Douglass preached in the morning and assisted in raising the \$435 necessary to free the enterprise from debt. The church had no aid from the C. C. B. S. In the evening Dr. W. W. Gist preached the dedicatory sermon, and Rev. A. W. McNeel offered the dedicatory prayer. About \$60 was raised at this service for the horse-shed fund.

GRINNELL.—Seventeen accessions, Nov. 6, make 582 received during the seven years of the present pastorate. Of these 246 united on confession.

Minnesota

ALEXANDRIA.—*First* has started a church paper, known as the *Banner*, to represent its religious interests and those of the four out-stations under its care—Lake Mary, Union Lake, Carlos and Lake Ida. It is edited by the pastor, Rev. W. H. Medlar, who also has just begun two series of lectures in

the church, the first on The Ruling Forces of Our Modern Civilization, with a most interesting and suggestive prospectus. The other, a stereopticon course on European Travel, is for the benefit of the parsonage fund.

BELVIEW dedicated a new building, Oct. 30, Rev. J. H. Morley preaching the sermon. The raising of \$100 freed the enterprise of debt. This is the only English-speaking church in the community and all denominations join to support it. It is served by Rev. Jas. Earle of Granite Falls, 25 miles distant, who also preaches at Sacred Heart on a week evening.

Kansas

LAWRENCE.—The Sunday schools of the city carry on a union teachers' meeting, held at the several churches in turn. During the current quarter it meets at Plymouth Church, and the teaching of Hon. J. G. Haskell, a thorough Bible student, has greatly increased the attendance.

SENECA.—Union meetings under Evangelist Merton Smith have resulted in 32 accessions, 29 on confession, besides numerous conversions. During the year 44 new members have been received. Rev. C. H. Bente is pastor.

ATCHISON.—Recent prayer meetings, carried on as conversational discussions on following more closely in the footsteps of Jesus, have aroused renewed interest in soul winning.

OSBORNE.—Hon. R. R. Hays, a lay member, is preaching for pastorless churches in this vicinity with excellent results.

Nebraska

OMAHA.—*First* has started a monthly paper called the *Church Welcome*. The first number contains hearty greeting from the new pastor, Rev. H. C. Herring.

PACIFIC COAST

Washington

TOUCHET.—A council was held, Oct. 27, to recognize a church of 28 members, recently formed. This results from the labors of Rev. A. R. Olds in a community which had been for years without any services and was supposed to be almost beyond the influence of the gospel. In a series of special meetings held last winter 20 leading members of the community were converted and a healthy Christian

spirit now prevails. This is one of four new churches that have grown out of the missionary interest of the First Church of Walla Walla.

WALLA WALLA.—*First.* Rev. Austin Rice, pastor-elect, arrived Nov. 5 and filled the pulpit acceptably on the following Sunday. Mr. Rice finds the church in excellent condition, with money subscribed for a \$10,000 building, to be erected in the spring.

COLUMBIA CITY is being blessed by a remarkable revival, without the aid of an evangelist or

Continued on page 716.

U. S. Soldier

Wounded in the Arm in the Battle of San Juan

His Rapid Recovery Was Due to Hood's Sarsaparilla.

* Private George P. Cooper, Company G, 25th U. S. Infantry, Washington Barracks, Washington, D. C., writes as follows:

"In the charge up San Juan Hill I was wounded in the arm by a Spanish bullet. Owing to the crowded condition of the hospital at Siboney I did not receive the necessary treatment until we embarked for America. At Fort McPherson, Ga., when the physician removed the pieces of brass shell, he said if it was not for my good rich blood and robust health blood poisoning would have taken place. I said I owed it all to Hood's Sarsaparilla, which I had taken to keep my blood pure. Others who had taken Hood's Sarsaparilla seemed proof against heat and fatigue."

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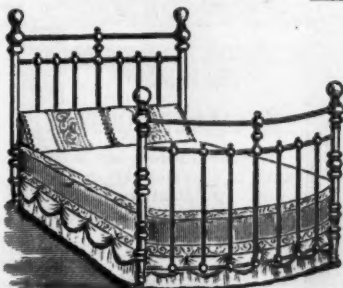
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Continued from page 715.

special meetings. The work is done by the people, the pastor only leading the meetings. A score of hopeful conversions are reported.

WEST FERNDALE has purchased a parsonage and has it nearly paid for without aid from the C. C. B. S. A Sunday morning prayer meeting has recently been organized, and some conversions are among the hopeful results.

The church at Port Townsend is to be reorganized and put into better condition for efficient and aggressive service.—Lots have been given for a house of worship at Eatonville and a subscription is being circulated for a building fund.

For Weekly Register see page 719.

Notes for Endeavorers

"Not a cent of the consecration offering for expenses. All for missions." This is the vote of one society.

Endeavorers of the First Church, Danvers, Mass., and of the Old South, Worcester, are aiding Christian work in Alaska.

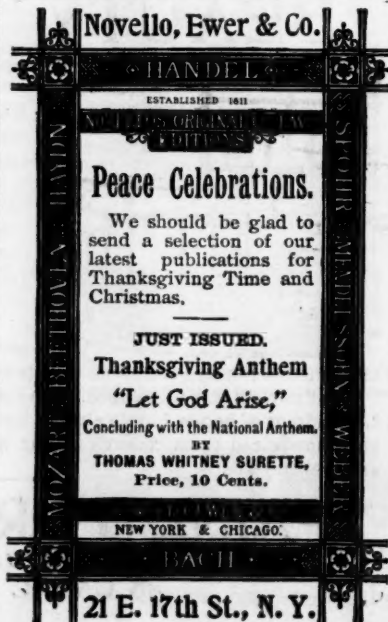
The Salem (Mass.) local union will hold a social conference of pastors, with their wives, and Endeavor leaders early in December. Such gatherings create confidence and bring about mutual helpfulness.

"An evening with our army and navy" was the title of a novel entertainment given by the Bethany society, Worcester, Mass. Guests sat in groups around three tables. On one were placed pictures of war celebrities, on a second questions relating to military tactics and customs, while a third held a promiscuous array of articles representing thirty-three ships of our navy. Guesses were rewarded.

FASHION AND FEATHERS.—Few people realize the uses to which the common turkey feather is put to serve the ends of fashion. Three Oaks, Mich., on the Michigan Central Railroad, is almost entirely supported by an industry which turns turkey quills into waist bones for stiffening the seams of basques, skirt bones and tapes for giving graceful skirt extension, "piping" and "cable" bones for cording and the like, bustles, bust forms, shirt waist forms, skirt extenders and a half-dozen other dressmaking effects. The manufacturers—The Warren Featherbone Company—claim for their products superior lightness, elasticity and durability and economy in price. Most of the products are on sale at all dry-goods stores. Sample of any or all of the products, with a booklet giving chic fall styles of women's apparel and instructions for using featherbone, will be sent on application. These samples and books are interesting and well worth sending for, whether one uses featherbone or not.

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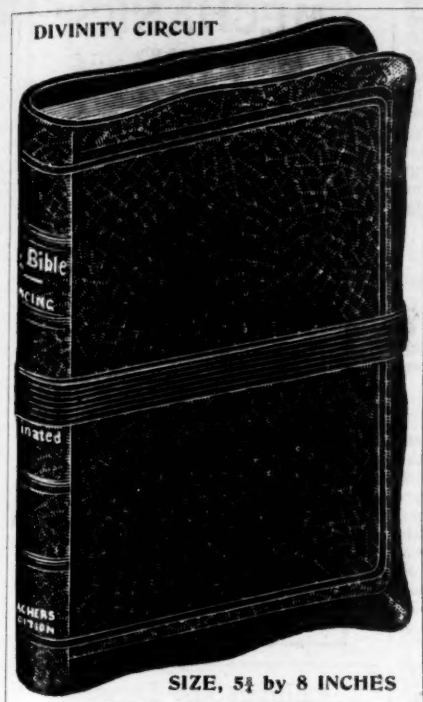
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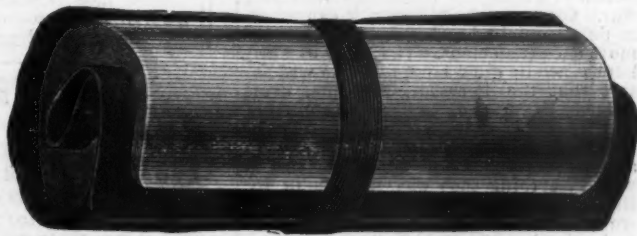
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The Business Outlook

The elections have been of great help to general trade and the future looks brighter than for some time past. The cutting down of the Republican majority in the national House of Representatives was a disappointment, it is true, but the gains for sound money made throughout the West, resulting in a sound money Senate, fully compensated for such disappointment. The condition of trade in practically all sections of the country is very sound and healthy and confidence is rife among all classes of merchants and manufacturers. They no longer fear any free silver legislation; indeed, so dead is the silver issue that there is not likely to be even agitation for it.

Reports as to bank clearings, railroad earnings, the price situation, and the general trade movement all indicate, as mentioned above, an exceedingly healthy condition of mercantile affairs throughout the country. Iron and steel companies continue in active operation and more inquiries for pig iron are noted. For steel products, new business has slowed down somewhat and some shading of prices on new contracts might be obtained. The export demand for steel products, however, continues very large and exceeds all previous records.

In the West staple articles such as dry goods and clothing are in steady movement. In fact, the dry goods market in New York shows a decided improvement. Woolen goods are quiet and the price of raw wool is unsatisfactory to the seller. Wheat holds steady in price and the large export demand continues.

Since the elections the stock market has been extremely active and strong. Sales on the New York Stock Exchange have aggregated over 700,000 shares a day for several days. The public is said by brokers to be buying securities more freely than at any time since the culmination of last summer's bull movement. The belief in a higher level for stock values is found in nearly all banking and brokerage houses.

Some Benefits of War

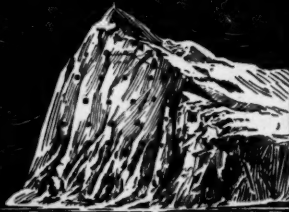
Who can say that out of the universal peace of the Antonines came aught that was worthy or noble unless it be the uprising of Christianity, and that came not through peace but by conflict. When the Cæsar looked on the world beneath his feet the only minute points of storm and violence visible were those round the Christian converts. That strife alone marred the peaceful prospect, and yet that strife was the one wholesome and worthy sign, the one proof of life and health in a land free from bloodshed and war. Other epochs of peace, if examined in detail, might be shown to offer little more encouragement. The Incas of Peru kept peace in their land, but who will assert that the Peruvian kingdom, even judged by the savage standard, was worthy or morally profitable? There was no poetry worthy the name, no true art, no learning, while freedom was the very last thing that was thought of by the dreary socialists of the Andes. If we look at the other side of the shield and ask what are the effects on a nation of the very opposite of universal peace, we are obliged to admit that war seems far better able to produce something worth producing than universal peace. Look at the history of the Hebrews and of the land of the children of Israel. It is one long record of bloodshed, of battle and siege, of conquest and revolt. Tacitus in a lightning flash sums up the his-

tory of the Jews when he describes Jerusalem as *Templum et Arx*—at once a shrine and a fortress. Round the blood-stained hill of Zion the waves of war beat continuously. Ruin upon ruin, battle on battle is the history of the city and the race. Yet from those blood-cemented walls and from that race of fighting mountaineers came not only the noblest poetry, the highest eloquence, the keenest wisdom, political as well as religious, but the light that lightened the Gentiles—the Prince of Peace who brought not peace, but a sword.—*Spectator*.

In addition to the "Taylor" and "Bancroft" cottages previously given, Melville C. Day, a lawyer of New York city, proposes to build for Phillips Andover Academy a dormitory at a cost of \$30,000. Plans are being perfected for its immediate erection.

THE Syndicate Publishing Co. advertise in another column a big cut in prices on their Encyclopedia Dictionary. This is the same work which had so large a sale two years ago. The publishers are offering their small stock of slightly damaged sets at very low price. They state that these sets to all intents and purposes are perfect, the only imperfection being that some of the bindings are slightly rubbed. By the terms of their arrangement you can examine the books before you pay a cent for them and be sure that they meet all requirements.

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Bell's Spiced
Seasoning
30 Years the Favorite.

Weekly Register

Calls

BARROWS, John H., formerly of First and Kenwood Pres. Chs., Chicago, to the presidency of Oberlin College.
CHILDS, Wm., Augusta, Mich., to Kalkaska. Accepts.
COCHRAN, Wm., recently of Big Rapids, Mich., to Pres. Ch. Harbor Springs.
COX, Sydney H., asst. pastor First Ch., Jersey City, N. J., to Lee Ave. Ch., Brooklyn, N. Y. Accepts, to begin Dec. 4.
DANFORTH, Jas. R., Walnut Hills Ch., Cincinnati, O., to Westfield, N. J.
FELT, Jesse B., Carthage, N. Y., accepts call to Pulaski.
GIMBLETT, Wm. H., recently of Valley City, N. D., to Hankinson. Accepts.
HALES, John J., lately of Onarga, Ill., to La Moille. Accepts.
HARRIS, Rupert W., Orient and Gem Point, Io., to Quasqueton, Newtonville and Pleasant Prairie. Accepts.
HERSHNER, John L., Hood River, Ore., to Pendleton.
HUBBARD, Horace, to remain another year at Henrietta, N. Y. Accepts.
KIDD, Wm. D., Cottonwood, Cal., to Oroville. Accepts, to begin Dec. 1.
KIRBY, E. N., Rockland, Mass., formerly professor of education, Boston University, to Fifth Ch., Washington, D. C. Accepts.
MANLEY, Wm., of Middletown, Ct., to N. Guilford.
MERRILL, Geo. H., Oakland, Cal., to Sulsum. Accepts, and has begun work.
NORTON, Smith, to Irasburg, Vt. Declines, and will remain at Newfane a fourth year.
SPENCE, Jas. M. A., Winnipeg, Man., to supply five months at Green Bay, Wis., with view to permanence.
STEINER, Edward A., First Ch., Springfield, O., accepts call to Naudusky.
WILLIAMS, Stephen, Forman, Rutland, Cayuga, and Havana, N. D., to Cando. Accepts.
YOUNG, Wm. E., Granite Falls and Silverton, Wn., accepts call to the Big Bend group of three churches, including out-stations, with headquarters at Almira.

Ordinations and Installations

BISHOP, Edwin W., Hartford Sem., o. and i. Stafford Springs, Ct., Nov. 9. Sermon, Dr. Lewellyn Pratt; other parts, Rev. Messrs. J. A. Solandt, C. E. McKinley, E. A. George, C. W. Morrow, Prof. C. S. Beardslee.
DODD, Arthur C., Pacific Sem., o. National City, Cal., Oct. 27. Sermon, Dr. J. K. McLean; other parts, Rev. Messrs. I. W. Atherton, N. T. Edwards, J. T. Ford, Dr. S. A. Norton.
HARGETT, Henry L., o. and i. Gate City, Ala., Nov. 10. Sermon, Rev. A. Y. Vickers; other parts, Rev. A. T. Clarke.
RAY, Benj. E., Andover Sem., o. and i. Nekoosa, Wis., Nov. 3. Sermon, Rev. Wm. Kilburne; other parts, Drs. Wm. Crawford and H. W. Carter, Rev. Messrs. G. C. Haub and A. L. McClelland.
RUE, L. H., o. Milford, Osl., Oct. 30. Sermon, Rev. H. W. Conry; other parts, Rev. Messrs. T. A. Brunner, Isaac Cookman, J. H. Parker.
WALLACE, Mac H., i. Market St. Ch., Oakland, Cal., Oct. 18.

Resignations

ATHESON, Wm. H., Bloomer and Cleveland, Wis.
BOARDMAN, Chas. F., Webster City, Io.
BROUILLETTE, Willie, Ontario, Ore.
COLBY, John S., North Park Ch., Des Moines, Io.
EVANS, Walter A., Maplewood Ch., Malden, Mass.
HOUSE, Edwin L., Attleboro, Mass.
HYATT, Henry W., Second Ch., Coaldale, Pa., to take effect the middle of December.
PELTON, Geo. A., Stony Creek, Ct., to take effect Jan. 1.
SCOTT, Geo. R. W., acting pastor Leominster, Mass., to take effect Nov. 27.
TATUM, C. C., Wakita, Salem, Ridgway and Pilgrim Ch., Medford, Osl. He has removed to Norman.
TRACY, Alfred E., Ontario, Cal., renounces resignation, after a ten years' pastorate, the longest in his association.

Churches Organized

GALENA, Smith Co., Tex., — Oct., 24 members. Rev. W. Z. Whidden is pastor.
TOUCHET, Wn., rec. 27 Oct. Rev. A. R. Olds is pastor.

Miscellaneous

CHILD, Eli A., recently of Endeavor, Wis., will engage in evangelistic work, with headquarters at Albany, Ore.
DIXON, Ellis W., Forest Grove, Ore., has been rendered practically helpless by a second stroke of paralysis.
KILLEN, John T., has closed his service at Cummings and Buxton, N. D., which he supplied on alternate Sundays from Portland.
LOOMIS, Eli R., recently of South Bend, Wn., has become principal of Puget Sound Academy, Snohomish.
MICHAEL, Geo., late of Detroit, Minn., will labor at Halstad and Climax, mission stations in new towns.
WILLIAMS, W. Tyler, plans for a European trip about Dec. 1, when he will close work at Downs, Kan.
WINSLOW, Jacob, formerly pastor at Wakefield, Kan., now lives on a fruit farm at Kibbie, Mich., and supplies two neighboring churches.


But this is a curse upon ears of corn to be never reaped. So we must know that in the case of men, too, it is a curse not to die, just the same as not to be ripened and not to be reaped. — *Epictetus*.

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Take Horsford's Acid Phosphate.

It preserves and renews the vitality, strengthens the nerves, and stimulates the stomach to healthy action.

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Jersey Cream Toilet Soap

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Sample cake mailed to any address receipt of 2c. Full size cake, 15c.

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A Service of Thanksgiving for Harvestide.

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and for a complete description of the instruments made by us, see OUR NEW SOUVENIR CATALOGUE for 1898, handsomely illustrated in colors. The most comprehensive musical catalogue in the trade. The frontispiece is a masterly reproduction in fac-simile of an interesting oil painting, designed and executed for us by an eminent artist, representing "AN ANCIENT EGYPTIAN CHORIST AT EARLY TEMPLE SERVICE." This beautiful catalogue is sent FREE CHARGES PREPAID, and we also include our novel reference book, "THE HEART OF THE PEOPLE," CATALOGUE, BOOK AND OUR LATEST SPECIAL OFFERS FREE.

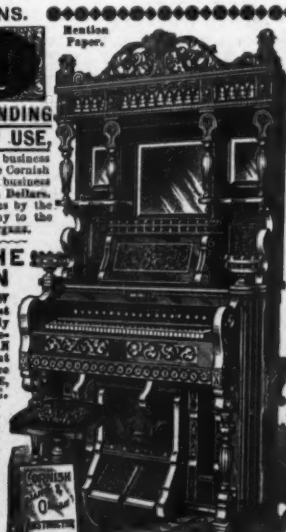
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Marriages

The charge for marriage notices is twenty-five cents.

LEWIS-HILL—In W. Groton, at the residence of the bride's father, Nov. 10, by Rev. Louis B. Voorhees, Frank Danforth Lewis of Groton and Mary Abbie Hill of W. Groton.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

CLARK—In Brooklyn, N. Y., Nov. 8, Sylvia Laura, daughter of Dr. and Mrs. R. A. Clark and niece of Rev. and Mrs. E. H. Hyington.

DIXON—In Beloit, Wis., Oct. 20, Rev. Julian H. Dixon, recently of Viroqua, aged 53 yrs.

DOUGGETT—In Bryan, O., Nov. 9, Frances L., wife of Rev. Thomas Douggett, D. D., and daughter of Prof. E. P. Barrows, formerly professor of Hebrew at Andover Seminary. She was buried beside her father in the Chapel Cemetery on Andover Hill, Sunday, Nov. 13, the services being conducted by Professors Smyth and Churchill.

GILBERT—In the hospital at Proctor, Vt., Lucia M. Gilbert of Pittsford, Vt., daughter of the late Deacon Shmeon and Margaret Ingersoll Gilbert, aged 66 yrs. She was a woman of marked ability and strong character, a proficient scholar in Greek and the first teacher of that language in Vassar College.

RUNNELLS—In Newport, N. H., Sept. 16, Fanny M. Baker, wife of Rev. M. T. Runnells, pastor at Crofton, aged 67 yrs., 21 dys.

MRS. CHARLES BROOKS

Mrs. Nancy Adams Brooks died in Cambridge, Oct. 4, of Bright's disease. She was a daughter of the late Daniel and Mary Adams, well-known residents of Townsend, Mass., where early in life she united with the Congregational church. She was graduated at Mt. Holyoke in the Class of 1856, then taught in a young ladies' seminary in New Haven, resigning the position to marry Rev. Charles Brooks, a Congregational minister, whose early death in the midst of great usefulness and prosperity plunged her into life-long loneliness and sorrow. Though suffering from ill health the greater portion of her life, she was ever a staunch supporter of the church, and especially thoughtful of the neglected and obscure—even in the weakness and suffering of the last months of her life going every morning to teach a crippled little Negro girl.

In the words of a former minister: "Though somewhat retiring in disposition, she did effective work for the Master; ever a friend of her pastor, her counsel and financial aid were often given. Some of us ministers know what it means to have a person in the church who prays for the work." She leaves one daughter.

FLORENCE M. HOLMES

Died in Nashua, N. H., Oct. 23, Florence M., daughter of the late H. B. and H. P. Holmes, of Manomet, Mass., aged 26 yrs., 4 mos. Suddenly her young life went out but not in darkness. She will be greatly missed and mourned in her home, and also by a large circle of friends, but in their sorrow they are comforted in the thought of her lovely character and unfailing Christian faith and trust.

MRS. A. E. WINTER

Mrs. Dorinda D. Winter, widow of the late Aaron E. Winter of West Boylston, Mass., died Nov. 6 at St. Johnsbury, Vt., at the home of her daughter, Mrs. (Rev.) C. F. Morse, formerly missionary in Bulgaria. She was born in West Boylston, Mass., Feb. 25, 1811; united with the Congregational church in her native place in 1830, of which she continued a member until her death. During many years of the latter part of her life she was a constant reader of *The Congregationalist* and a liberal contributor to the American Board. She leaves two daughters, Eliza, wife of Rev. C. F. Morse of St. Johnsbury, and Eugenia, wife of Henry Jackson of West Boylston.

SARAH I. PUTNAM

Miss Putnam died in Danvers, Oct. 31, at the age of seventy-three. She was a daughter of Philemon Putnam and a descendant of Judge Samuel Holton, a member of the Continental Congress. A certain clearness of character came to her in part by nature. The grace of the Christian spirit was added. She was long a most valued and useful member of the First Church. Her temper was quiet, reflective and kindly. She was helpful to all, wherever any help was needed, and ready to know of all such need. She was loved and trusted to a rare degree in her own home and among her friends and neighbors. She bore with cheerful patience a long and painful illness, and she has left behind her precious and strengthening memories now that she has entered into her rest.

MISS SARAH A. FLINT

Died in Charlestown, Oct. 29, very suddenly of heart failure, the daughter of the late Simeon Flint. She was a native of Charlestown, living until her death in the house where she was born—the house in which Winthrop Church was formed. She was an active member of Winthrop Church, a teacher in the Sunday school, and on the advisory board of the Associated Charities of the district, her many kind acts endearing her to a large circle of friends.

God calls our loved ones, but we lose not wholly
What he hath given;
They live on earth, in thought and deed, as truly
As in his heaven.

EDWARD F. SAFFORD

Died in Kittery Point, Me., Oct. 16, aged 63 yrs., 2 mos. Mr. Safford's entire life was spent in his native town, which he loved with romantic enthusiasm. The beauty of its scenery, its distinguished sons, its remarkable colonial history, the land holdings, the family fortunes of small and great were familiar and dear to him. He was zealous as a private citizen and as a town officer to promote its honor and welfare. As a business man he was bold, sagacious, persistent. He first opened the town as a summer resort in a venture where all deemed it impossible to succeed, and none gave aid, but which the issue completely justified. He coveted good friends above all possessions, won them, held them fast, and was enlarged, established and saved through them, em-

ulating their culture and their virtues. He succored the friendless, the unfortunate, the outcast. He loved every good cause, but most the church of Christ, of which he was a staunch and liberal supporter. His intellectual and business ability, his energy, judgment, honesty, his generous heart, cheerfulness, catholicity and faith in God made him invaluable as a citizen, and inestimable as a friend. His life through all its varying phases and experiences impressively revealed the leading of God's spirit guiding him into personal acquaintance with Christ. This upward, forward movement into light and love characterized his later career to its peaceful end.

HOW THE PRICE HAS BEEN LOWERED.—The claim which is made in our advertising columns today that the *Paine Furniture Company* has done more than any other house in Boston to bring about the low prices on brass bedsteads which have prevailed in the last few years is acknowledged to be true by every one who is cognizant of the facts. This great establishment, with its extensive resources, has abundantly proved its power to lower prices whenever it sees fit. Handling brass bedsteads in enormous quantities they have steadily worn away the price, until today one can actually purchase at their warerooms a brass bedstead for less money than is charged for a wooden one. This is strange but true.

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A Perfect Food,
Tonic and Restorative.

It is a powder made from the most nourishing elements of meat, prepared for the nutriment and stimulus of weak systems. May be taken in milk, water, tea, coffee, etc.

At druggists in 3-oz., ¼, ½ and 1 lb. tins.

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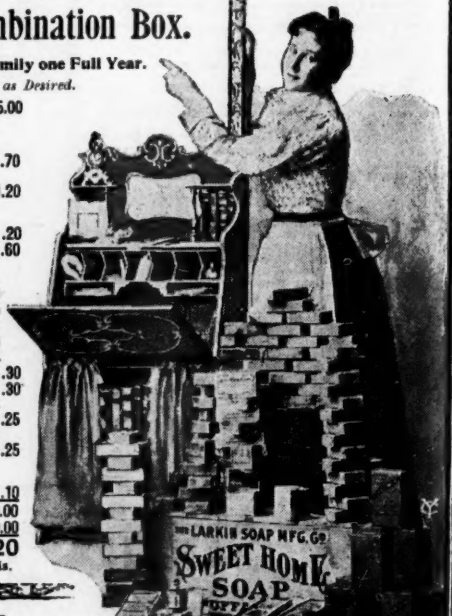
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Enough to last an Average Family one Full Year.

This List of Contents Changed as Desired.

- 100 Bars "Sweet Home" Soap . . \$5.00
For all laundry and household purposes it has no superior.
Large Bars.
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A perfect soap for flannels.
- 12 Pkgs. Boraxine Soap Powder . . 1.20
Full lbs. An unequalled laundry luxury.
- 4 Bars Honor Bright Scouring Soap . .20
- 1-4 Doz. Modjeska Complexion Soap .60
Perfume exquisite. A matchless beautifier.
- 1-4 Doz. Old English Castile Soap .30
- 1-4 Doz. Creme Oatmeal Toilet Soap .25
- 1-4 Doz. Elite Glycerine Toilet Soap .25
- 1-4 Doz. Larkin's Tar Soap30
Unequalled for washing the hair.
- 1-4 Doz. Sulphur Soap30
- 1 Bottle, 1 oz., Modjeska Perfume .30
Delicate, refined, popular, lasting.
- 1 Jar, 2 ozs., Modjeska Cold Cream .25
Soothing. Cures chapped hands.
- 1 Bottle Modjeska Tooth Powder . .25
Preserves the teeth, hardens the gums, sweetens the breath.
- 1 Stick Witch Hazel Shaving Soap .10
- The Contents, Bought at Retail, Cost \$10.00
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AFTER 30 DAYS' TRIAL, if the purchaser finds all the Soaps, etc., of excellent quality and the premium entirely satisfactory and as represented, remit \$10; if not, notify us goods are subject to our order. We make no charge for what you have used.

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Many youths and maidens easily earn a "Chautauqua" Desk or other premium free, by dividing the contents of a Combination Box among a few neighbors who readily pay the listed retail prices. This provides the \$10.00 needed to pay our bill, and gives the young folks the premium as "a middleman's profit." The wide success of this plan confirms all our claims.

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NOTE.—The *Evangelist*, New York, says: We are personally acquainted with Mr. Larkin of the Soap Manufacturing Company of Buffalo, have visited their factory, have purchased and used their soaps and received the premiums offered, and we know that they are full value. The only wonder is that they are able to give so much for so little money. The Company are perfectly reliable.

NOTE.—From *Speworth Herald*, Chicago: We have examined the soaps and premiums, as described above, and know they will give satisfaction. We know the Company, have personally visited their establishment in Buffalo, have purchased and used the soaps, and gladly say everything is as represented.

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CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use
in time. Sold by druggists.
CONSUMPTION**

Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, NOV. 11

Mrs. F. N. Peloubet, presiding, read the parable of the sower and of the wheat and tares, and spoke of the present opportunity to rejoice in privileges, especially the privilege of sowing seed, which, with persistent vitality, may bear unlimited fruit.

Miss Kyle read a letter from Miss Morrill, returning to the work at Paotingfu, China, reporting a pleasant voyage across the Pacific. Miss Abbie Chapin, Miss Fanny Griswold, the Misses Wyckoff and several others were in the party, but, as Miss Morrill says, with a tone of lament, "Only one new missionary," while the need is very great. An interesting object lesson was a copy of a Chinese prayer calendar, after the model of the Woman's Board calendar, which Miss Morrill has prepared for the use of the Bible women and other native Christians, and following which they pray definitely for all the missions in China and then for foreign missions, including work in papal lands and the United States. Miss Crosthwaite gave some account of her own experiences in Christian work in China in entirely independent lines, not under the auspices of any society. She emphasized the need of more workers in Kalgan and Paotingfu.

Mrs. Winsor of Sirur, India, was warmly welcomed, and the time at command was all too limited for her enthusiastic recital of the enlarged openings for work in her field and of individual cases which might have been added to those which she gave in detail. The crowds of people who come in the wake of famine and plague saying, "Call us seekers for the truth," illustrate the opportunities of the last year. Mrs. Winsor described the effects of the plague, which swept off a thousand from Sirur and ten thousand from Poona.

Miss Lawrence, recently of Smyrna, told of the girls' school in that city, of its successful work for several years and of the encouragements in the opening of the present year; but threw a deep shadow into the picture as she spoke of the serious illness of Miss Pohl, as reported in letters just received. Earnest petitions were offered for the missionaries mentioned in their varied circumstances and needs.

The Canadian Brethren

Home Missionary Activity

The Toronto churches have met at Bond Street Church for the purpose of welcoming the new superintendent, Rev. W. F. McGregor, to the city and bidding him Godspeed in his arduous undertaking. The attendance was disappointing, but the speeches showed deep interest in the movement and Mr. McGregor was fully assured that he goes forth upon his mission with the fullest confidence of his brethren, who believe that his work is their work. Rev. Morgan Wood presided, and with Mr. McGregor and other city pastors addressed the meeting.

Western Association

The fall meetings were held at Gorafraxa, Oct. 18, 19, and apart from bad weather were successful. The churches' reports were fairly bright and the discussions of denominational interests general. The president's address, by Rev. W. H. Watson, on The Higher Notes, dealt with progressive movements that Congregationalists are free to follow. The one theological question of the association, The Christ of Today, was ably presented by Rev. John Morton. The concluding addresses by Rev. Messrs. Kelly, Beavis and Pedley were strong, earnest and well received. Rev. A. Morgoreth is the new president.

Toronto District Association

Stauffville was the meeting place and the day and local attendance were all that could be desired. The sermon was preached by Rev. J. P. Gerrie, after which a communion service was held. Reports from churches were good and gave promise of an encouraging season's work. A platform meeting was ad-

ressed by the retiring president, Mr. H. O'Hara, on The Influence of Congregationalism, Rev. George Extence on Our Colleges, Mr. J. D. Neamith on the Woman's Board, Rev. J. P. Gerrie on the Denominational Paper and Rev. T. B. Hyde on the Meetings of the American Board.

College Prospects

The work of the college in Montreal is once more in full swing, and the outlook, under Principal George, is full of encouragement. The number of students is larger and the teaching gives promise of being better than ever before. Prof. W. D. Mackenzie of Chicago has already delivered a valuable course of lectures, and later on Prof. Graham Taylor will give a like service. The college, too, is reinforced by Prof. W. H. Warriner, who, having resigned the pastorate of Zion Church, will devote his full time to teaching.

J. P. G.

Clubbing Rates.

A subscriber to *The Congregationalist* may order one or all of the periodicals mentioned below, remitting with his order the amounts indicated, in addition to his subscription to *The Congregationalist*.

Atlantic Monthly.....	\$3.25
The Century Magazine.....	3.60
St. Nicholas.....	2.60
Scribner's Magazine.....	2.60
Harper's Magazine.....	3.25
Harper's Weekly.....	3.25
Harper's Bazar.....	3.25
Harper's Round Table.....	.90
American Kitchen Magazine.....	.75

Those who order the above periodicals from us will please take notice that, after receiving the first number, they must write to the publication itself, and not to us, in case of any irregularity or change of address.

THE NEW PENNSYLVANIA RAILROAD CAR SERVICE AT WASHINGTON, D. C.—The Pennsylvania Railroad Company has just put into operation in connection with its Sixth Street Station, Washington, D. C., a complete and efficient car service similar to that in operation at Broad Street Station, Philadelphia, and West Twenty-third Street Station, New York. The service is performed by brand new rubber-tired coupes, victorias and omnibuses at very reasonable rates, and in the same prompt and satisfactory manner that has characterized the service in other cities. The vehicles will be found at the cab stand at the B Street entrance to the Washington Station, and may be engaged by the trip or by the hour. For tickets and information apply to agent Pennsylvania R. R. Co., 205 Washington Street, Boston, Mass.

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If you get the one made for your lamp, more light besides. Get the Index.

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is perfect in flavor and quality, delicious and healthful. Made instantly with boiling milk.

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Current Thought

AT HOME

The *Pilot* (Roman Catholic) asserts that "Ireland hates England and, please God, will do so until Ireland is as free as Massachusetts to choose her likes and dislikes. That is one of the redeeming virtues of the Celts: they speak the truth even when it does not pay to do so."

The *Epworth Herald* justifies itself in giving over an entire number to appeals from representative clergymen and laymen for a revival of religion in the Methodist Episcopal fold by confessing that "Methodism is in a crucial place. A crisis has been reached. We need to run up the danger signal. There never has been a time in our eventful history when there was so great need for self-examination. Last year the whole denomination was startled by the smallness of our numerical increase. This year promises to show no better results. Revivals are less frequent and less fruitful. The doctrines which emphasize the exceeding sinfulness of sin, the certainty of an eternal hell, the necessity of repentance, the need of regeneration and the far-reaching importance of a definite spiritual experience are not preached in many of our pulpits as faithfully as our fathers preached them. The demand for a less heroic gospel is widespread. Sinners can sit in our churches without feeling much discomfort. Formalism increases. The spirit of aggressiveness which so dominated our church for a hundred years begins to wane."

Zion's Herald speaks with warm appreciation of Dr. Withrow's opening ministry at Park Street Church. It notes the large attendance at the Sunday evening service, the majority being men; and its success is thus explained: "1. The service is short, lasting only one hour. 2. It is worshipful. From the moment Dr. Withrow enters the pulpit until the service closes he leads the people reverently, seriously, thoughtfully, in the worship of God. The religious nature is appealed to, held and developed. 3. The sermon is strong, incisive and convincing. The Bible in some parts is made to speak with authority and the audience must hear and heed."

ABROAD

The *Saturday Review* does not hesitate to call the Turco-German Alliance "an insult to progressive humanity."

The *Speaker* declines to indorse the Act of Uniformity as the proper weapon for Anglican and Nonconformist opponents to use in their fight against sacerdotalism in the Anglican Church. "If the Act of Uniformity were the only bulwark against Rome," says this Liberal journal, "Protestantism would, indeed, be in a parlous state. . . . Liberals must not be lured away by the temptations of Erastianism into advocating the tightening of the chains of the state upon religion."

To all interested in the Dreyfus tragedy and its revelations respecting the condition of affairs—moral and political—in France the article in the November *Forum* by Yves Guyot will prove intensely interesting, and informing. He does not hesitate to attribute the conspiracy to the Jesuits, who, he believes, are plotting against liberal institutions and are endeavoring by every means to change France into a military republic, of which they shall be the power behind the throne. He declares that throughout all the endeavor on the part of true French patriots to see a judicial crime atoned for and righted not a single priest has dared to let his voice be heard in favor of humanity and pity. Among the intellectual professional classes, on the other hand, there has been a splendid movement of generosity and willingness to suffer persecution at the hands of the military party and the anti-Semite mob.

The *Spectator* calls attention to a problem of state which we as a people are facing. Already there are signs at Washington of a disposition on the part of the office-holders to consider themselves a caste, justified in acting as a body in securing legislation favorable to

their interests and in opposing legislation which they deem hostile. The English journal says: "The problem before modern society is, therefore, one of the most difficult ever known. It is to secure the efficiency of the state by the best possible civil service, while yet preventing that service from becoming the master of the public, and so averting the calamity of democracy degenerating into bureaucracy. It is really this suspicion of the possible danger of bureaucracy which has rendered the reform of the civil service so unpopular in the United States, and which has led people to tolerate an inefficient service appointed for a short term of office rather than risk the establishment of a vast machine which might prove fatal to the life of the Republic. We should be sorry to say a word in favor of the 'spoils system,' with all its unspeakable corruption and intrigue. But there is a core of reason in the American feeling that democracy and bureaucracy are in irrepressible conflict."

ITALY (LOMBARDY).—The people of Lombardy, one of the northern divisions of Italy, are very different from the Italians of the south. Their part of the country was once inhabited by the Longabardi, or Longbeards, from the north, who, uniting with the Italians, formed a people now possessing typical Italian grace and beauty combined with the vigor and perseverance of the Germanic tribes. In this division of Italy, famous for its well-cultivated land, the mulberry, grape and chestnut are successfully grown, and much silk and wine are produced. The Singer sewing machine is almost universally in use by the thrifty people of Lombardy because of the simplicity of its mechanism, as well as the company's liberal policy with its customers. The photograph reproduced on another page shows an excellent type of Lombardy woman seated at a Singer sewing machine. Her costume, much more quiet in tone and simple in design than that worn by Italian women of the south, is peculiar only in the shape and trimming of a bonnet which, set far back on the head, frames her face and brings her strongly-marked features into bold relief.

FOR YOU

FOR that sour stomach use Stuart's Dyspepsia Tablets, because they digest the food before it has time to sour, ferment and poison the blood.

FOR loss of appetite take Stuart's Dyspepsia Tablets, because food promptly digested creates a natural desire for MORE.

FOR loss of flesh, use Stuart's Dyspepsia Tablets; they increase flesh in the only common sense way, that is, by digesting flesh-forming food, and assisting the weak stomach in disposing of it.

FOR gas in stomach and bowels causing distress, belching and headaches, use Stuart's Dyspepsia Tablets; always indicated in such cases.

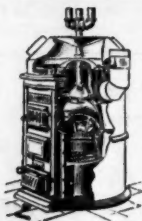
FOR palpitation of the heart use Stuart's Dyspepsia Tablets because this symptom in nine out of ten cases is caused from a disordered stomach.

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Boys and Girls can get a Nickel-Plated Watch, also a Chain and Charm for selling 1/2 doz. Packages of Blaine at 10 cents each. Send your full address by return mail and we will forward the Blaine, post-paid, and a large Premium List. No money required.

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Breakers Ahead

ECHOES FROM NEAR AND FAR
TOO SERIOUS

May: "O, I hate these magazine serials!"

Edith: "Why?"

May: "You can never tell how a story ends until it is finished."

CUPID AND MERCURY

Love at first sight is like a Welsh rarebit—delicious when hot, but you must not let it cool.

A SAMPLE

A little boy spent a day in the country at his grandmother's. Such a good time as he had, running and racing and shouting "for all he was worth"! At last night came and, tired and sleepy, the little boy sought repose. "O grandma!" he cried, as he kissed her good-night, "now I know what a 'hollerday' really and truly is!"

STANDING UP FOR HIS RIGHTS

"I've been riding on the elevated for five years and I've never offered a lady a seat." "Then you've never had any manners." "That isn't it. I've never yet had any seat."

MAKES YOU CREEP

Teacher: "Tommy Taddles, what is a centipede?"

Tommy: "It is a creature with a hundred feet, ma'am."

"Name another many-footed animal."

"A gas meter."

GENUS DOUBTFUL

"I eat no more than would a bird," laughed she; But when she rose and from the table went The landlord frowned and bit his lips; said he, "I guess an ostrich was the bird she meant."

OR A BATHING SUIT

A clumsy Saratoga waiter upset a cup of tea on the shoulder of a gentleman. "Shall I bring you another napkin?" asked the waiter. "Perhaps," said the stranger, "you had better bring me a mackintosh."

"JAM FULL"

"I feel like a store with a bargain sale," groaned Tommy, as he approached from the direction of the pantry, the immediate surroundings of his mouth being a suspicious dark red.

"What's the matter, my dear?"

"Jam inside."

HARD PUSHED

"You must have been awfully homesick, John."

"I was. If it hadn't been for thinking of the lawn mower, I don't believe I could have stood it."

LITTLE UPSTARTS

"The Thompsons can't decide what to name their twins." "Well, if the twins resemble their other children, they should call one Vesuvius and the other Etna."

THE ONE CONDITION

Papa (severely): "Did you ask mamma if you could have that apple?"

Three-year-old: "Yes, sir."

"Be careful now. I'll ask mamma."

"Truly, papa, I asked her, but she said I couldn't have it."

ALL HAD SHEEPSKINS THOUGH

The Episcopal convention delegates, returning from the special side excursion, arrived at 2 A. M. at the station to which they had forwarded their baggage. Rushing to the baggage-room, they found all the employes fast asleep. When one bishop, in pursuit of his bag, stumbled over a slumbering porter, the latter awoke, rubbed his eyes and, gazing at the black-coated throng about him, exclaimed, "Pears to me dar is a lot more sheppards than dar is sheep just now."

NO "SILVER PLAIT"

The Irish girl who translated R. S. V. P. on a silver wedding invitation as Real Silver Vastly Preferred was not far wrong.

WEAK AND NERVOUS WOMEN

Dr. Greene's Nervura, the Great Strengthener and Invigorator of Womankind.

Women are great sufferers from nervousness, weakness, nervous prostration and debility. Thousands of girls droop and languish in the close, confined atmosphere of shops, factories or offices, and hundreds of thousands wear out their nerve force and power in household cares, family bereavements and responsibilities and work which never ends.

Here lies the great strain upon the nervous systems of women. Here is the cause why so many women complain of being weak, nervous, tired and exhausted. They have little or no rest; their life is one continual round of work, duties here, duties there, duties without number. What wonder that such women go to bed at night fatigued, and wake tired and unrefreshed in the morning! What wonder that they become worn out, so to speak, in nerve and vital power! What wonder that they have great weakness, exhaustion, pains in the back and limbs, together with distressing female complaints which are always causing loss of vital strength and vigor. They are tired out and discouraged.

What women need is that great strengthener and invigorator of womankind, Dr. Greene's Nervura blood and nerve remedy—that remedy which rebuilds health and strength, purifies and enriches the blood, gives strength and vigor to the nerves, and the strong vitality and energy to the system which will enable women to do their work and yet keep strong and well.

Mrs. M. D. Perkins, of 100 G St., So. Boston, Mass., says:

"I was completely run down and could not eat, for the sight of food made me sick. I did not sleep at night and was as tired in the morning as when I retired at night. My head and back ached all the time. I was completely exhausted if I tried to do my housework, and could not walk without being dizzy. I was excessively nervous and very weak.

"Then I began to take Dr. Greene's Nervura blood and nerve remedy, and I cannot say enough in its praise. I have not felt so well for years as I do at the present time, thanks to this splendid remedy.

"I can now eat and sleep soundly, waking mornings strong and refreshed. I do my housework, which is now a pleasure instead of being a burden as formerly. My weight has increased about twelve pounds in the last two months. I would recommend any one afflicted as I have been to by all means use this wonderful remedy."

Remember also that Dr. Greene, 34 Temple Place, Boston, Mass., the famous specialist in curing nervous and chronic diseases, can be consulted free, personally or by letter.



FACE ON FIRE

I had Eczema of the scalp, itchy kind seven years. I thought my face and arms were afire. My face was full of large white scales, and my head was full of sores. I was ashamed to go in company. I took five bottles of CUTICURA RESOLVENT, washed with CUTICURA SOAP, put on CUTICURA (ointment), and found great relief instantly, and got a clean face again, thanks to CUTICURA.

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